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EXCLUSIVE: THE NEW SOVIET LEADERS AND JEWS (PAGE 6)

FRIDAY, JAN. 22, 1965
19th OF SHVAT 5725
SIDRAH YITRO

Sabbath Starts:
Toronto: 4:57
Montreal: 4:28

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO & MONTREAL, FRIDAY, JANUARY 22nd, 1965

U.N. Initiative Hailed

CANADA ACTS FOR HUMAN RIGHTS

TROUBLE SPOT IN M. EAST

Arab leaders were said to have agreed to start water projects in Syria (1) and Jordan (2) to counteract Israeli water diversion (3) Lebanon (4) opposes the move.

Arab Saboteurs Caught

LEBANON OPPOSES TERROR AGAINST JEWISH NATION

TEL AVIV — Squads of a newly-formed organization of Palestinian saboteurs infiltrated into Israel last week "with intent to sabotage" and one of the intruders was captured after being wounded in a clash with the Defence Forces, the Army spokesman said.

Security forces foiled all the attempts of the saboteurs, who caused no damage or casualties.

The spokesman's announcement came in the wake of Cairo Radio broadcast which claimed that saboteurs had damaged Israel's National Water Carrier and a bridge on a main road.

The broadcast said the group also claimed to have wounded three Israeli soldiers in a clash.

WATER STATIONS

The Jordan press quoted a bulletin of the group, issued in Beirut, which said that it had carried out several successful sabotage raids in Israel and had attacked several pumping stations.

Similar reports were also published by Beirut's "El Hayat" and Cairo newspapers, based on the bulletins of the organization. "The Palestinian Crescent".

Cairo Radio and the Egyptian newspapers reported the bulletin without comment. Lebanese newspapers have, however, repeatedly commented on the existence of the new terrorist organization, which does not have general Arab support and is even considered to be "interfering' with the plans of the Joint Arab Command.

Lebanese newspapers have expressed the fear that the units may precipitate counter-action by Israel against Arab projects to divert Jordan River tributaries.

The "Palestinian Crescent", which is said to have its headquarters in Beirut, publishes regular bulletins, and claims, among other things, to have attempted to sabotage the Timna copper works.

It is known to have the full support of the Syrian regime, and the Damascus authorities are thought to be directly responsible for its actions.

The head of the "Palestine Liberation Movement", Ahmed Shukeiry, has stated that his group is the only one authorized to decide on the carrying out of terrorist activities in Israel.

This is presumably also the stand of Egyptian leaders, who would be expected to oppose any idea hatched in Damascus.

INSIDE
THE CANADIAN JEWISH NEWS:

ZIONIST SERMONS (EDITORIAL PAGE 4)

A MALENTENDU (A FRENCH VIEW OF HASIDIM)

SECOND PART OF THE SERIES "IS JUDAISM ALSO A MENTAL ILLNESS?" (PAGE 5)

PRIME MINISTER AT SCHOOL OPENING — The Right Honorable Lester B. Pearson, Prime Minister of Canada, who will speak at the official opening of Newtonbrook Secondary School tonight, at 8:30 p.m. Newtonbrook Secondary School is located at 155 Hilda Avenue, Willowdale (near Steeles and Yonge).
Mr. Pearson's appearance at this function is of particular significance since Newtonbrook is his place of birth. His father, The Rev. E. A. Pearson, was Minister of Newtonbrook Methodist Church.

STATESMEN DISCUSS NEW PROPOSALS

GENEVA, (JCNS) — "A proposal for the establishment of a United Nations High Commissioner for Human Rights is being submitted to the main governments and we expect the next session of the U.N. General Assembly to take action", Mr. Sean MacBride, secretary general of the International Commission of Jurists told the JCNS correspondent here this week. (Canada will support the proposal, the CJN learned).

"A High Commissioner for Human Rights would have to enjoy a status similar to that of the High Commissioner for Refugees", he said. "The important aspect of this proposal is that such a High Commissioner should be absolutely independent of all political pressures and free to report objectively on any systematic violations of human rights wherever they occur".

Mr. MacBride said he hoped that a joint proposal would be tabled by Sweden and India next autumn in order to implement the project. This already has the support of the International Commission of Jurists. Amnesty International, the League of Human Rights and the International Committee of the Red Cross.

• Commentary •
By M. J. Nurenberger

ENCORE: CBC SHOWMEN

After every effusion of Nazi garbage into our homes, it is almost pathetic to watch some commentators on This Hour Has Seven Days giving vent to their theatrical disgust with hate propaganda. One is all but sorry, not for the community (they are constantly and systematically insulting), but for the producers who are "coerced" into presenting such ugly drivel.

There is one member of the staff, a French professor, who acquired the habit of telling the viewers how sorry he is for having to breathe such air.

He did this following CBC's Black Sunday with George Lincoln Rockwell as star; he repeated the performance last Sunday after introducing us to Canadian characters about whom opinions differ: some think they are mental cases; others contend they are criminals. Very few, however, would contest the motion that they be put away.

* * *

Each time CBC presents such an ugly spectacle, someone follows by mentioning freedom of speech.

After listening to the remarks by this French commentator, I wonder why the freedom of emotion was not added. For he was almost in tears when he asked the thousands of TV viewers whether they didn't sense the odor that these Nazi talks carry. He himself gesticulated in the grand manner of the classical stage, implying how he suffered from nausea because of these racialists.

* * *

However, after all is said and done, one questions: who is the Goebbels who compels this professor, as well as the other CBC producers, to toss this dirt into our livingrooms? Is there a policy at the upper echelons of CBC to help disseminate this kind of trash among Canadians? Why? For what purpose? And who, in the government of Canada responsible for these operations, enjoys the stench of Hitlerite-poisoning?

I am not sorry for the great actors who present Canadians with Neo-Nazis. I feel sorry for those survivors of the Nazi inferno who have come to this free land in the belief that they, not the CBC producers, never again need experience disgust caused by Hitlerites.

Some of these newcomers converged upon CBC on Sunday to demonstrate. Theirs was a moving, though silent, demonstration of horror and loathing at such practises. Theirs was the most eloquent protest.

There is no need to suspect that those among us who protest the vituperation of this nonsense fear these punks. I, for one, do not believe that the dissemination of hatred is an imminent danger to our community.

The rise of Nazism was not the result of but a few maniacs who were hungry for power. It was caused by other factors: first, the exploitation of an economic situation; second, it was the direct result of treason vis-a-vis democracy and conspiracy to kill liberty by a combination of forces in post-World War I Germany — especially the joining forces of the military and industrial potentates, the Ludendorfs, the Hugenbergs and the Thyssens.

We are grateful that there are no such powers on this continent bent on destruction. For this reason, these racialists ultimately must fail. Meanwhile, they are receiving support from abroad in order to contaminate the air, to poison the atmosphere, to set brother against brother, citizen against citizen.

With this purpose in mind, they can succeed. They can create suspicion among our people, help divide the nation. And all those who disseminate their message are contributing to the pollution of the air.

Therefore I firmly believe that right now, at the very beginning, legal forms must be found to reduce to a minimum this continuous, planned and, in my opinion, subsidized-from-abroad racialist propaganda.

WILL ADDRESS PUBLIC MEETING — Marc Turkow of Buenos Aires, secretary-general of the World Jewish Congress South American Executive, who will be the speaker at a public meeting in Toronto coming Wednesday evening, January 27th, 8:15 p.m., in the Jewish Public Library, 22 Glen Park Avenue. Mr. Turkow, who will speak in Yiddish, will discuss: The Crisis in Latin America. An expert on Latin American affairs as they affect the Jewish community, Mr. Turkow has been in charge of World Jewish Congress activities in Buenos Aires for the past ten years. A leading Jewish journalist in Europe before World War II, he is the editor of the largest Yiddish book-publishing house in the world.

BRITAIN CONSIDERS ANTI-HATE MEASURES

LONDON, (JCNS) — A ten-man Board of Deputies delegation called on the Home Secretary, Sir Frank Soskice, Q. C., to discuss racial discrimination and incitement to racial hatred— the subjects on which new legislation has been promised by the Government.

Led by Mr. Solomon Teff, the Board's president, the delegation included the senior vice-president, Mr. R. Lieberman, and Mr. Neville Laski, Q. C., Mr. H. Diamond, Mr. F. Renton, Dr. G. Webber and Mr. Martin Savitt, chairman of the Association of Jewish Ex-Service Men and Women.

The point of view which the delegation put before the Home Secretary was formulated by the Board in a resolution in November. It expressed the hope that any Government legislation would "include provisions to cover, so far as possible, incitement to contempt and hatred of persons on the ground of their colour, race and religion".

A special sub-committee which included legal experts from outside the Board has for some time been working on the problems of legislation of that kind and it is understood that a memorandum summing up their conclusions has already been submitted to the Home Office.

BACKGROUND PAPER ISSUED

U.S.-CAIRO CONFLICT IS STILL BREWING

LONDON — A background paper issued by the British Information Service to newspapers here says that the more American relations with "Cairo can be levelled off so that they remain tolerable the better it will be".

The paper said that relations between the U.S. and Egypt had never been warm "because of certain fundamental differences" such as in "attitudes to Israel".

Continued Egyptian aid to the Congo rebels could bring only trouble to Cairo-Washington relations, it was stated. Washington officials were investigating whether such action was embraced by the anti-aggression section of U.S. foreign aid legislation. Officials had emphasized that they were concerned with the Near East generally, rather than Egypt in particular.

In general, they were concerned that nations in the area should remain independent, and in this context they considered nationalism to be important in the belief that the Arabs would not want to go Communist if an alternative were open.

FRENCH EXPORT TO ISRAEL REACHES ALL-TIME HIGH

PARIS, (JCNS) — French exports to Israel reached a new peak last year, while Israeli exports to France remained at a low level. The widening of the trade gap is reflected in the fact that the value of French exports to Israel is nine times as much as that of French imports from Israel. This is the largest imbalance in Israel's trade with any country, including her main suppliers, the United States, Britain and West Germany.

The preference accorded by France to North African citrus producers is the main reason for this gap. French arms sales to Israel, which are not included in the foreign trade figures, help to increase the trade gap to considerably greater amount than is shown by the published figures.

In 1964, Israel bought 372 million francs worth of goods and equipment from France — a rise of 70 per cent over the previous year. At the same time France bought only 43 million francs worth of Israeli goods, about the same as in 1963. Among Israeli purchases in France was the "Shalom" and a number of other ships.

M. Rene Kerremans, a prominent French economist, warned in an editorial in 'Les Echos', the economic daily, that no new shipping orders could be hoped for. France would have to increase her purchases in Israel and follow the Americans and the British in making serious investments in the Jewish State, in order to participate actively in the industrialisation of Israel, her best customer in Asia.

TO RECEIVE AWARD — Mr. Ellis I. Shapiro, Torontonian and prominent industrialist, who will receive the National Community Service Award given by the Jewish Theological Seminary of America, in Miami Beach, Florida, according to an announcement by Dr. Louis Finkelstein, Chancellor of the Seminary. The award is given to those whose "distinctive and continuing service to the community at large perpetuates the Jewish tradition of involvement in, and concern for, the wellbeing of all ..."

NEW YORK FIRM DEFIES BOYCOTT

NEW YORK (JCNS) — A New York public relations firm which opened a branch office in Tel Aviv last summer has received a boycott threat from the Arab League. The firm, Freeman and Halpern Associates, announced it had "no plans to comply" with the terms of the letter.

The branch office in Israel is headed by Mr. Burton Halpern, a partner in the firm. He has lived in Israel for many years, married an Israeli girl and is the father of three Sabras. His office handles the accounts of firms in the property, banking, chemical and fashion fields. The New York office handles these accounts in the U.S.A.

The letter received by the firm here was duplicated, and signed by Mohammed Mahmoud Mahgoub, of the central office for the boycott of Israel in Damascus. Mr. Gerald Freeman, a partner in the firm, told the JCNS he had no intention of replying to the letter or of doing anything about it. His firm did represent companies that marketed their merchandise in Arab countries, among other places, he said, and his firm would inform all its clients that if they sought publicity there "we are not the agency to handle their account." His firm did not expect to suffer if the Arabs carried out their boycott threat, he added.

AVIATION CONFERENCE

HAIFA, (JCNS) — The seventh annual conference on aviation and astronautics in Israel will take place on February 23 and 24. It will open in Tel Aviv and immediately move to the Technion in Haifa. Papers will be presented by Israeli and foreign scientists and engineers.

The organisers are the Israel Society of Aeronautical Sciences, the Israel Astronautical Society, the Technion, the Ministry of Transport and the National Committee for Space Research.

TURKEY: NO CHANGE IN ISRAELI POLICY

ISTANBUL, Turkey — A Foreign Ministry spokesman, told reporters, "Our relations with the Arab world including Egypt are developing. Meanwhile all our relations with Israel are also continuing normally."

The statement follows reports that Turkey was planning to limit relations with Israel to gain Arab friendship.

MODERN HOUSING BONUS FOR IMMIGRANTS FROM THE WEST

Mr. Lou Lockshin, chairman of the Aliyah Committee of the United Zionist Council of Canada, last week announced that the Jewish Agency has decided upon a new housing project in Israel for immigrants from the West.

Mr. Lockshin has described this housing project, which directly is of interest to potential settlers from Canada, as "revolutionary". It will help stimulate a flow of Aliyah.

The Canadian Jewish News will publish shortly all pertinent details of this development.

To Be Honored: Rabbi David Monson who recently received his Doctor of Law degree will be honored Tuesday evening by the Histadrut. (Details on Page 3 and 5).

Toronto Synagogues

TESTIMONIAL

On Wednesday evening, February 24th, the Toronto Jewish community will tender a testimonial to Rabbi Gedaliah Felder upon the occasion of the publication of his latest book. The event will be sponsored by the Rabbinical Council of Toronto in cooperation with the Associated Hebrew Schools, Canadian Jewish Congress, Eitz Chaim Schools, Jewish Home for the Aged, Mizrachi Organization, Ner Israel Yeshiva College, New Mount Sinai Hospital. Guest speaker will be Rabbi Israel Miller, president of the Rabbinical Council of America.

SYMPOSIUM

Coming Tuesday evening, January 26th, 8:00 P.M., a symposium on: The Role of the Book in Jewish Survival, will be held at Toronto's Jewish Public Library. Participating will be: Rabbi Louis J. Cashdan, on the Biblical period; Rabbi Erwin Schild,on the Talmudic period; Rabbi Bernard Rosensweig, on the post Talmus period. Mr. David E. Newman, Q.C., will be moderator. The event is sponsored by Canadian Jewish Congress and Toronto Jewish Public Library.

DISCUSS THE DEPUTY

Tonight at services, 8:30 p.m., Rabbi W. Gunther Plaut of Holy Blossom Temple, will discuss The Deputy.

Services also will be attended by youngsters from Applewood Acres United Church, St. John's Anglican Church and St. George Greek Orthodox Church, after which there will be a panel discussion.

EXHIBIT

The sculpture of Elsie Schwartz now is on exhibition at Holy Blossom Temple.

BREAKFAST MEET

Adath Israel Brotherhood will hold a breakfast meeting this Sunday morning, January 24th, 10:00 a.m.

ADDRESS CONGREGATION

Mr. Aaron Nussbaum, principal, United Synagogue Day School, will address the Adath Israel Congregation on Thursday, January 28th, 9:00 p.m. His topic will be: New Trends in Jewish Education.

BROTHERHOOD MEET

This Sunday, January 24th, 9:40 a.m., Shaarei Shomayim Brotherhood Breakfast Club will introduce as guest Mr. Louis J. Zuker who will speak on: The Controversy Between David Ben Gurion and Levi Eshkol.

GUESTS

Beth Emeth Bais Yehuda Congregation will have as guests at services tomorrow morning the young adults and teen-agers of the Lutheran Churches of Maple and Richmond Hill.

DISCUSSION GROUP

The study and discussion group of the adult education program of B'nai Israel Beth David Congregation recently conducted a talk on: Israel as the People of the Covenant. Mrs. Murray Vernon, chairman, led the discussion.

LECTURE

B'nai Israel Beth David Congregation held its monthly lecture yesterday evening. Rabbi Joseph Kelman discussed: The Jewish Prayer Book.

BROTHERHOOD MEETING

At the B'nai Israel Beth David Brotherhood meeting Sunday, January 24th. Dr. George Liban executive director, ZOC, Central Region, will speak on: Israel and the Arab Refugee Problem. Sam Shulman will preside.

PARENT-TEACHER MEET

The annual parent-teacher meeting of B'nai Israel Beth David Religious School will take place Monday, January 25th. Rabbi Hillel I. Millgram of Congregation B'nai Israel, London, will be guest speaker. His topic will be : Making the Child's Education Count. Mr. Bernard Rubin, chairman of the Religious School, will preside; Mr. Alfred Pilch will read the opening prayer. Dr. Morris Zaslow will introduce the speaker; Mrs. Arthur Rose will give thanks; Rabbi Albert Pappenheim and Mr. Yehudi Habibi, principal, will report.

ACADEMY COURSES

The winter term of the Academy of Judaism began this Monday, January 18th, at Temple Sinai. The following participated: Rabbi Plaut, who spoke on, The Concept of the Chosen People; Rabbi Pearlson, whose topic was, An Intelligent Adult's Introduction to Judaism; Rabbi Powell, who discussed Prophetic Personalities; Rabbi Baskin, whose theme was, The Various Moods of Modern Yiddish and Hebrew Literature; Elaine Newton, who spoke on, We Search for Meaning in Our Lives — the Impact of the Jewish Writer; Heinz Warschauer, whose subject was, Tragedy & Triumph — Five Fateful Decades in Jewish Life, 1914-1964; Prof. Fackenheim, who discussed Current Issues in Jewish Theology — Part II; and the subject of Hebrew: Basic Hebrew Reading — Comprehending the Hebrew of the Prayerbook.

TRUSTEE OF UAHC

Mr. Sydney Harris, Q.C., of Toronto was named a trustee of the Union of American Hebrew Congregations, representative body of 667 Reform temples in the United States and Canada with a membership or over one million. The election was announced by Irwin Fane of Kansas City, UAHC board chairman.

Mr. Harris is a member of Holy Blossom Temple whose spiritual leader is Rabbi W. Gunther Plaut.

HOSTED MOVIE NIGHT

Recently members of U.S.Y. of B'nai Israel Beth David Synagogue were hosts at a Movie Night for 13 and 14 year olds of the Congregation. Ralph Goldsilver, president of the chapter, welcomed the guests. Mrs. Gerry Hyman, youth director, explained the purpose and program of United Synagogue Youth.

DIALOGUE

Rev. Roland de Corneille and Rabbi Albert Pappenheim, spiritual leader of B'nai Israel Beth David Synagogue, participated in a dialogue on the theme: Judaism and Christianity in Confrontation. This took place at a meeting of the North York Lodge, B'nai B'rith, at the synagogue on Tuesday, December 29th. Mr. Harry Pollock was moderator.

STAG

The B'nai Israel Beth David Brotherhood held a fundraising stag recently under the chairmanship of Mr. Lou Freedman. Proceeds were towards the building fund of the synagogue.

STUDY SERIES

Rabbi Albert Pappenheim addressed the opening session of the U.S.Y. Study Series at B'nai Israel Beth David Synagogue recently. His subject was: European Jewry in the Middle of the 19th Century.

SENIORS' CLUB MEET

The Adath Israel Seniors' Club held a meeting on Monday, January 11th. Mr. Pesach Schindler, guest speaker, addressed the club on: The Importance of Education of the Child Past and Present. There were readings from Sholem Aleichem in Yiddish.

ADULT STUDY GROUP

The Adath Israel Adult Study Group presented as guest speaker Mr. Bernie Berger, assistant director of the Jewish Vocational Services, on Thursday, January 14th. He spoke on: The Jewish Child in his Relations to his Contemporaries, Jewish and Non-Jewish.

PSYCHIATRIST GUEST

Dr. Harvey Freedman, child psychiatrist, addressed the adult study group of Adath Israel Congregation on Thursday, January 21st, 9:00 p.m. His topic was: The Emotional Problems of the Jewish Child Growing Up in a Non-Jewish Community.

U.S.Y. SEMINAR

Recently Rabbi Erwin Schild addressed the 4th U.S.Y. Rosh Chodesh Seminar of Adath Israel Congregation on the topic: The Karaites.

MEET WEEKLY

Clubs Torah and Yavneh of Adath Israel Congregation meet every Friday evening, with Mr. Eddie Troister, past president of Toronto Atid, to study the weekly portion.

TO COMPLETE SANCTUARY

Beth Emeth Bais Yehuda Synagogue will complete the construction of its sanctuary and additional facilities this year.

The first celebration, a dinner-dance, took place last Sunday.

Donors to the building fund will have their names on a special "builders plaque" to be placed in the new sanctuary.

Chairman of the building fund campaign is Barney Barenholtz; co-chairmen are Sheldon Fainer, Morris Kerbel; Harry Turk is president of synagogue; Dave Anisman, chairman of building committee; Harry Baum, co-chairman.

ISRAEL REPORT

Last Saturday, Rabbi Joseph H. Kelman of Beth Emeth Bais Yehuda reported about his recent trip to Israel.

OTTAWA

Mass Meeting Protests

On Sunday, January 10th, over three-hundred persons, including leaders of all organizations, attended a community-wide breakfast rally at the Jewish Community Council, 151 Chapel Street. Reports were given by observers who have visited Russia in recent months .

Numerous reports were confirmed to the effects that a deliberate campaign of discrimination is being waged against the three-million Jews living in the Soviet Union, including antisemitic manifestations and a denial of the cultural and spiritual freedom exercised by other ethnic and religious groups.

A resolution of concern was adopted, directing an earnest appeal to the Soviet Union for a redress of the situation and the hope that Soviet Jewry will be permitted to unite for common religious purposes, for the development of Jewish cultural activity, for Jewish education for their children, for formal religious and cultural bonds with Jewish communities in other lands and that it be given an opportunity for self-expression as members of the historic and ancient Jewish people.

Also, the hope was expressed that there will be no ban on the departure of citizens who wish to be reunited with their families in Canada and other lands The Soviet Union was asked to heed the many petitions of responsible and objective people who urge that the fundamental freedoms accorded all ethnic and religious groups be accorded to the Jewish community as well and that such disabilities as have been arbitrarily imposed be removed.

Sponsoring organizations were Jewish Community Council; Jewish Community Center; United Zionist Council; Congregations Beth Shalom; Agudath Israel; Machzikei Adath. B'nai Jacob and their Sisterhoods; Men's Zionist Society; Histadrut League; Mizrachi Men; Jewish National Fund; Ottawa Council of Hadassah; Pioneer Women's Council; Mizrachi Women's Council; Ottawa Women's ORT.

GIVEN AWARD

Former Torontonian, Max Sherman, recently received the Citizen Award of Brantford, Ontario. A former mayor of Brantford, Mr. Sherman, who resides in that city 23 years, conducts a private enterprise.

He is the father of 2 boys and 2 girls.

Mr. Sherman's father, 90 years old, who lives in Toronto, still is active and goes to business daily.

Montreal Women

OPEN MEETING

Shalom Chapter, No. 824, B'nai B'rith Women, held an open general meeting together with their sponsored groups on Wednesday, January 20th, 8:15 p.m., at the Wagon Wheel.

Mr. John Manolesco was guest speaker. He spoke on: Astrology. A question-answer period followed.

Mrs. Murray Deskin, president, presided.

LEADER IN TORAH JUDAISM — Sandy Hofstadter, prominent Toronto Community leader, president of Ner Israel Yeshiva College, and one of the builders of Clanton Park Synagogue, receiving the famous U.O.J.C. Award for service to traditional Jewry. On photo above, from left to right: Samuel Feuerstein, Sandy Hofstadter, Moses I Feuerstein, president of the Union of Orthodox Jewish Congregations of America, Harold Jacobs.

Mr. Hofstadter received this unusual citation at the recent All-American Convention of Orthodox Jewry, in Washington, D.C.

Torontonian Honored

Sandy Hofstadter

by Dr. Norman Shaul
President, Clanton Park Synagogue

The historian of the future will be able to describe ours as the era of fundraising and awards. But there are awards and awards.

There are distinctions which one deliberately sets out to get and which the professional fundraisers have made their major promotional gimmick.

In a time when Judaism has become, for far too many of our people, no more than a campaign for a worthy cause, awards literally are bought and sold.

But there also are awards (few in number, it is true) that symbolize other, higher values; awards that recognize merit in classically Jewish terms.

We at Clanton Park Synagogue have dedicated ourselves to perpetuating the traditional ideal of the synagogue as the community-instrument to generate among our people personal commitment to Jewish living. This means the observance of the commandments in all aspects of life. Within the familiy, the spirit of holiness reigns, and in one's business the ethical and moral standards of the Torah are maintained.

Judaism, however, requires even more: study of the Torah, each one according to his level, is the mark of the authentic Jew.

We are proud of the fact that, by the latest standards, our synagogue buildings are quite modest. For, in this way, the externals do not distract us from the content. We feel that what we carry away from the synagogue into our own lives is far more important than the brick, steel, and stone which remain there.

When our congregation nominated Sandy Hofstadter for the community service award given by the Union of Orthodox Jewish Congregations of America, it was because we felt that here is a man who exemplifies our thinking and our values, who has made the ideals and goals of Torah his **personal** ideals and goals. Here is a man who spends many hours in the synagogue in prayer and Torah study, as well as in community work on committees and at meetings.

Our entire congregation joins in congratulating Sandy Hofstadter and his dear family on the signal honor he has attained. His is an award for true Jewish merit.

NER ISRAEL YESHIVA COLLEGE
CONGRATULATES ITS NEWLY ELECTED PRESIDENT
MR. SANDY HOFSTADTER
ON THE OCCASION OF HIS BEING HONORED AT THE
Union of Orthodox Congregations Convention
in Washington, D.C., for his outstanding work on behalf of the Toronto Jewish Community. May God grant him and his family many years of life, health and happiness.
ROSH HAYESHIVA, STAFF AND OFFICERS

OUR SALUTE TO SANDY HOFSTADTER
CLANTON PARK SYNAGOGUE
NACHUM L. RABINOVITCH, RABBI
DR. N. W. SHAUL, PRESIDENT
ELI MUNK, 1st VICE PRESIDENT; PHIL SCHWARTZ, 2nd VICE PRESIDENT; SIDNEY GOLDSTEIN, CORRESPONDING SECRETARY; S. KUPERSTEIN, RECORDING SECRETARY; M. PIK, TREASURER; NAFTALI KANNER, S. NUSSBAUM, GABBAIM; REV. A. HOFSTADTER, HEVRA KADISHA, CHAIRMAN.
MEMBERS OF THE EXECUTIVE: M. BALINSKY; P. DANZIGER, SOL EDELL; MYER FELDMAN; S. FERMAN; ABE FIGDOR; S. GRAFSTEIN; I. GREEN; B. HAHN; B. HILTZ; S. HOFSTADTER; S. JANOWSKI; I. KIPPER; T. MANSON; JACOB ROSEN; MICHAEL ROSENFELDER; B. RUBINSTEIN; I. RUBINSTEIN; AARON WEINSTOCK; L. WEIL; B. ZIMMERMAN.

COMPLIMENTS OF A
FRIEND

COMPLIMENTS OF
Mr. & Mrs. Samuel Wortsman and Family

COMPLIMENTS OF
Mr. & Mrs. David Herzig and Family

COMPLIMENTS OF
ARON & MIRIAM FRANKEL AND FAMILY

GREETINGS TO
SANDY HOFSTADTER
FROM
RELIABLE BUILDERS SUPPLIES
89 RIVALDA ROAD
WESTON, ONTARIO

COMPLIMENTS OF
PAUL & SOL EDELL AND FAMILY

COMPLIMENTS FROM
MALKA AND BEN HAHN

OPENS WORLD CONFERENCE OF RELIGIONS ZIONISTS—Itzhaq Raphael, Deputy Minister of Health and one of the leading intellectuals in the Zionist Religious Movement, opens the World Conference of Mizrachi-Hapoel Hamizrachi which took place in Jerusalem in conjunction with the World Zionist Congress.
In photo above (top row), left to right: Moshe Unna, member of the Knesset; Rabbi Bezalel Cohen; Itzhaq Raphael, addressing assembled. (Bottom row) left to right: Rabbi Ellinson; Minister Moshe Chaim Shapira; Rabbi Eliahu Rokeach; Rabbi Bezalel Bezak. Not in photo: Rabbi Zemach Zambrowsky, Montreal, and Hy Bessin, Ottawa, who represented Canadian Mizrachi at the deliberations.

MAN IN THE NEWS

Rabbi David Monson

CJN STAFF WRITER

When Rabbi David Monson recently was awarded the degree of Doctor of Law, honoris causa, by the University of Waterloo, a friend remarked:

"I don't know much about jurisprudence; this I leave to the scholars, to the university president and dean of the faculty. But, if I had my way, I should honor Rabbi Monson for his heart of gold. I wish someone would be cited for what we call in Hebrew — lev tov — a good heart. For the humaneness of this rabbi has become truly proverbial".

* * *

This coming Tuesday evening, hundreds of Torontonians, men and women who make up the leadership of the United Organizations for Histadrut and other people's groups, will turn out to salute Dr. Monson upon this important milestone in his career. The Jewish masses in this city admire Rabbi Monson as a man of action and a clergyman who does not only preach charity but practises it.

Whenever one visits the Beth Sholom Synagogue, of which Dr. Monson is the founder and spiritual leader since its inception, one notices many who wait to see the rabbi. He never is too busy to receive the most humble visitor. And he especially seeks out those who are desperate and cannot find a solution to a problem, be it financial or any other.

* * *

A native born Canadian relatively young (Rabbi Monson was born in Ottawa in 1917), he was ordained in 1939. During World War II, he served as chaplain with the Canadian army overseas.

Among his activities, too numerous to list, are: secretary of the Northwestern General Hospital; leadership in State of Israel Bonds; foundations chairman, Jewish National Fund; project chairman, Keren Hayasod; executive member, Blood Donors' Committee, Canadian Red Cross; honorary director, St. Albans Boys Club.

In recent years, Rabbi Monson has become identified with the Labor Zionist movement through his leadership in the Histradrut Campaign and as honorary chairman of the United Organizations for Histadrut. Three years ago, he helped raise funds for a community and youth center in Or Yehuda, Israel, which bears his name.

This interest in the Community Center again shows that Rabbi Monson's heart is always with the humble, with the meek. For this Center, to which a swimming pool and playground has been added last year, serves primarily the North African immigrants in this settlement.

When Rabbi Monson visited Israel in connection with this project, he was received by David Ben Gurion, Prime Minister at the time, whom he greatly impressed.

Rabbi Monson is active not only in the Jewish community; he is known for his energetic work on behalf of all Canadian causes. Thus, in recognition of his unusual service, he was appointed member of the Canada Council.

His friends are many especially among the people, the good people. They will be all out to honor the People's Rabbi.

WITH FAMOUS CANADIAN — At left of Rabbi David Monson, former Lieutenant-Governor of Ontario, the Hon. Keiller Mackay, who now is chairman of the Ontario Arts Council and Chancellor of the University of Windsor.

LITERARY POTPOURRI

● A new Israeli authoress has made a name for herself: Mrs. Ruth Zucker, whose book, Uri Zafon Uboi Teman (Arise North Wind and Come South) is being translated in the United States for publication this year. An American company has signed a contract to make a film of it.

The book recounts the life of a family of five: mother, father, son, two adopted daughters. They are from five different countries with five different backgrounds, some Oriental and some European. The family is a symbol of Israel today.

● The 1964 Queen Marie-Jose music contest (named after the former Queen of Italy who lives in Geneva) has been won by a Jew, Mr. Arie Dzierlatka, 30. He was born in Poland of French parents, later became an Israeli, and now is a Swiss citizen. He is a professor of piano at the Geneva Conservatoire.

● Painter Marc Chagall was honored in Paris recently by becoming Commander of the Legion of Honor.

● In the presence of 1,000 guests, the twelve best Israeli entertainers of the past year recently received their "Oscars" in Tel Aviv. They were presented by the first lady of the Israeli theater, Chana Rovina, and by the poet, Avraham Shlonski.

Nisim Aloni, playwright, received the first award. He just returned from Norway where his latest play, The American Princess, is being performed.

Gila Almagor was acclaimed film star of the year; Nehama Hendel received for the second time the prize for the best folksinger of the year; Chaim Topol, male film star of the year, and Menachem Golan, film director of the year, received their awards for the second time.

Meir Margalit received the stage acting "Oscar" for his performance in "Amchu" by Sholem Aleichem.

Other awards went to Avraham Ninio, theatre director, and Ephraim Kishon, for writing the best film story.

Rivka Raz won her award as best actress and singer; the Trio Gesher Hayarkon were judged best light entertainment group of the year.

LIFE WITH SPICE — Jean-Paul Sartre, famous author who recently spurned the Nobel Prize for Literature, is occupied with more important matters these days. He has taken official steps to make an Algerian Jewess, 28-year-old Arlette Elkaim, his sole heiress, according to a report in the Jerusalem Post.
Miss Elkaim has been Sartre's secretary for the last ten years, and is expecting a baby whose paternity Sartre will recognize.

Jewish Chapter

Cardinal Cushing Confident

BOSTON (JCNS) — The next session of the Ecumenical Council would overwhelmingly approve the declaration that the Jews were not guilty of deicide, predicted Richard Cardinal Cushing, the Roman Catholic Archbishop of Boston, this week.

"We are all, Jews and Gentiles, equally guilty of the Crucifixion, assuming he was crucified to atone for the sins of mankind," the cardinal told members of the Jewish Temple Emeth Brotherhood in the city.

PIUS XII DEFENDED

SAY SLANDER NAZI INSPIRED

ROME, (JCNS) — 'Osservatore Romano', the official Vatican newspaper, has returned once again to the defence of Pope Pius XII against charges that he failed to act in defence of human rights during the period of Nazi oppression.

Allegations about the Church's attitude, the newspaper said, were nothing but libels built upon the reports that Hitlerian diplomats, zealous and fearful servants of an exacting and cruel master, were sending to Berlin to justify their own existence."

Expressing its deep contempt for those who critised Pope Pius, "Osservatore Romano" stated: "The Church's wartime position is established in documents which the Pope, unarmed, addressed to the world... The Church bore witness to truth and justice, not only for Catholics and Christians but for everybody else."

CORRECTION

Dear Editor:

In The Canadian Jewish News, issue of November 20, 1964, the reporter at the North York Township Council wrote that "Councilor John Booth flared when Mr. Anshan asked if any of the councilors owned stock in the companies involved.".

I categorically deny having even asked such a question of the North York Council and I resent such allegations.

Please set the record clear. I repeat, I have never asked such a question.

Toronto 19, Ont.

Bill Anshan

Camp Massad To Open Soon

In Torrance, Ontario, deep in the heart of the beautiful Muskoka region, is situated Camp Massad, the only Hebrew-speaking camp in Canada.

Camp Massad is well known for its "ruakh" — its spirit of culture, both Hebrew and Canadian. For Camp Massad is not only a haven for youngsters seeking summer fun; it is a way of life. It is an extension of the daily mode of living, of carrying on the love of Torah as well as satisfying natural curiosity which a summer habitat affords.

Besides providing an outlet for pent-up energies, this Hebrew-speaking camp rounds out the child's program of Jewish education, giving it a continuity the year round.

On 200 acres of well kept ground beside a beckoning lake, the various structures are spacious and rambling. There is no sign of crowdedness despite its capacity for 200 boys and girls from ages six to sixteen.

Activities are many and well organized. They include swimming, boating, water skiing, surfing, volley ball, basket ball, canoeing, singing, dancing, arts, crafts, dramatics.

There is time too for daily prayer, for quiet meditation. The beauty of the Sabbath, vested in tradition, contributes to a feeling of well being.

Cuisine is at its best. Food is healthful, nourishing, plentiful and tasty. Kashrut is strictly observed, under the supervision of Canadian Jewish Congress.

A doctor and nurse are on the premises at all times, ever watchful for any emergency.

This year Camp Massad is under new management. Mr. J. Klinger, principal of Toronto's Beth Tzedec High School and youth director of its congregation, is director of the camp.

A well rounded program, stressing sports, Hebrew culture and relaxation, is being planned for the July-August period.

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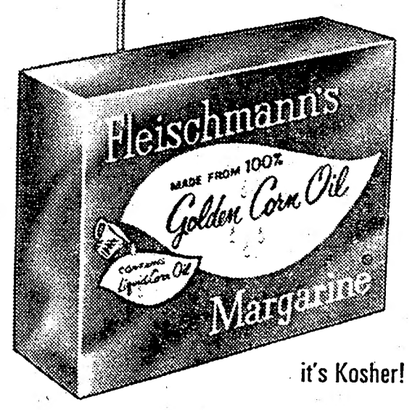

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ZIONISM

CONGRESS AND SERMONS

The following summary of the 26th World Zionist Congress appeared in the Jerusalem Post, which usually speaks for the Israeli Government:

Most of the delegates to the 26th Zionist Congress went flying or sailing back to their Diaspora tents after the Congress closed shortly after midnight last Sunday. The Israeli delegates and any of their countrymen who had been following the Congress proceedings with interest put up their collars and resumed their concern for local affairs.

The Diaspora delegates went back determined to see to it that more Hebrew is spoken in the Jewish suburbias and also to increase their part in keeping up the flow of assistance to Israel, which, in the words of a non-party delegate who addressed one of the Congress committees, has been to American Jewish philanthropists the largest single philanthropy in Jewish history.

The Israelis went back to wondering —as Mr. Eshkol had wondered when he spoke to the Congress plenum, in an address that was far from being as post-Ben-Gurion as many of the delegates may have hoped it would be — where Israel would get the skilled manpower that would, soonest, raise the country's educational, scientific and technological standards; wondering, too, whether their Diaspora brethren were capable of taking to heart Mr. Eshkol's insistence that as we move into the last third of the 20th century, all Jewry has a fateful stake in the survival of Israel and that immigration to Israel was not anyone's favour to this country but the heart of any programme for world Jewish survival today. The only immediate response that came to this was an announcement by the Orthodox Rabbinical Council of America, whose President, Rabbi Israel Miller, participated in the Congress as an Advisory Delegate, that it had called on its members to devote at least one forthcoming Sabbath sermon to the promotion of aliya.

The Congress had opened with the stated purpose of reaffirming the oneness and unity of the Jewish people with Israel as its centre and of deciding on the ways and means of giving this affirmation new flesh and blood and limbs. But it did not seem this week as if this were what would be remembered of this Congress. What would, apparently, be remembered was that Herut-Revisionists had once again been denied what it and many delegates privately—believed to be its fair representation on the Agency Executive (two seats instead of the one it held at Congress time); that its one representative on the Executive had, consequently, announced his resignation at the closing session of the Congress; and that because of an unfortunate turn of phrase of his, Prime Minister Eshkol had walked out of the session.

* * *

As the London Chronicle pointed out: the World Zionist Organization is a relic from by-gone days — but what an expensive relic!

CJN AND THE FRENCH

A SIMPLE MALENTENDU

In a communication to this newspaper, M. Paul-M. Lapointe, editor-in-chief of the French language "Le Magazine Maclean", takes issue with an article published by us on January 8th. The article, Marginal Notes, dealt essentially with a feature about Hasidim in Montreal, published in "Le Magazine Maclean" and signed by Mme. Therese Thiboutot.

M. Lapointe finds the criticism of the feature "especially unjust", both vis-a-vis the author and the publication. The editor takes the opportunity to assure us of the good faith of the editorial staff of his magazine to the Jewish community. The article, he explains, was written in the spirit of good will and in order to promote better understanding among people of different background.

* * *

We regret the misunderstanding caused by this column. However, we are at a loss to find in it even the slightest allusion to any prejudice by the magazine toward the Jewish community.

When and where did The Canadian Jewish News question the good faith of "Le Magazine Maclean", its publisher, its editorial staff or even that of Mme. Thiboutot?

We found the author misinformed about the Hasidim. We still believe, with all French gallantry and chapeau bas to a lady of good will, that in evaluating a movement such as Hasidim it is not sufficient to interview a few people in order to present it to the community. For instance, it is ridiculous to declare, as Mme Thiboutot does, that Hasidim do not speak to Gentiles.

The best defense of this article is its naivete, in our opinion. Such a presentation, we regret to say, does not contribute to a better understanding of a problem. To illustrate, M. Lapointe, as a progressive editor and a man of culture, knows that it is not enough to interview a physicist in order to write a thesis on Einstein's Theory of Relativity.

To be sure, Mme. Thiboutot is a talented writer. But—and again we are sorry to say this—her article contained several misleading statements about her good neigbors.

Concerning the term, Assideens, as the writer refers to Hasidim, this word connotes chiefly the Hasidim of the time of the Maccabees. It is a term which has no relation whatsoever to the modern Hasidic movement. Although technically correct, we find the expression, Assideens, archaic as applied to Hasidim of today.

M. Lapointe feels hurt by our evaluation of the feature on Hasidim. We, in turn, are pained by his assumption that, because we disagree with what we consider a ridiculous presentation of Hasidism, we should be suspected of questioning the good will of such a fine publication as "Le Magazine Maclean".

Upon many an occasion has this newspaper shown its understanding of the great change now taking place in Quebec. It sympathizes deeply with the cultural aspirations of the French who now are marching forward in the area of culture. We also respect "Le Magazine Maclean" for its high literary level.

Because of our respect for "Le Magazine Maclean" and because we wish the French to truly understand their friends, we took the liberty of pointing out the shortcomings of the article, Les Assideens.

ON BROADWAY...

● According to a record of Rudyard Kipling's youth, his parents despaired of him as a teenager. His mother worried about the "roughness of the lads" at school and his father harshly concluded the boy would be fit only for journalism.

● Theodore Bikel, one of the most versatile singers and actors today, sings in 17 languages perfectly. His recordings in any language are best sellers.

His first professional job was with Israel's Habimah.

● Recently over 600 Jews, a large number of them young people, took part in a Jewish literary meeting in Odessa, organized by Sovietish Heimland, Yiddish journal published in Moscow. Irs editor, Aron Vergelis, chaired the meeting where only 120 people had been invited. However, news of the gathering spread rapidly and Jews from all parts of the city chowded into the conference hall of the Feliks Dhierzinky Club.

According to a report from Odessa, Soviet Yiddish writers from various part of Russia attended in addition to siz Jewish writers from Moscow who arrived with Vergelis. Jewish writers from Odessa were represented by Nute Laurie, Jeremiah Druker and Hanna Veirnerman.

The meeting was one of a series organized by Sovietish Heimland in numerous cities in order to establish and maintain contact with readers and stimulate interest in Yiddish literature.

Stormy applause greeted the news that the Sovietish Heimland would become a monthly instead of appearing as a bi-monthly.

● Sergei Jutkevitch, Soviet-Jewish film producer, has been awarded the Order of Lenin on his 60th birthday for his contribution to the Russian film industry. Jutkevitch now is in Poland where he is making a film about Lenin.

From 1912 till the outbreak of the First World War, Lenin, his wife and mother-in-law lived in Cracow and in the Polish Carpathian mountains.

In Cracow Lenin gathered around him many Russian Jewish revolutionaries, including Zinoviev and Kamenev, with whom he shared a villa in the Polish countryside. It is thought that although Zinoviev and Kamenev were shot by Stalin, these two prominent Jewish associates of Lenin may be rehabilitated in the new film.

"Now 'tis the season to pay for being jolly."
SATURDAY REVIEW

KEEP SMILING

HAPPEN ALL THE TIME

Two men met. One asked the other,

"Are you Al Gibbs?

"Yes, I am."

"Then I have regards for you from my tailor, Mr. Kane. He says he remembers you when you were Goldstein."

"Is he the guy who wears glasses and has a mole on his nose?"

"He's the one."

"Oh, then, you mean Mendel Koslovsky."

* * *

FACE VALUE

Since the train Jake was waiting for wasn't due for an hour yet, he decided to wait leisurely. He arranged his baggage, lit a cigaret and sat down.

The irate guard fell upon him. "Don't you see the sign in front of you, No smoking?"

"Sure I see it", answered Jake calmly. "But it doesn't say positively."

* * *

NEVER MIND, BUT. . .

Mrs. Green:

Mr. Cohen, have another sandwich.

Mr. Cohen: But I've already had one, thanks.

Mrs. Green: Never mind, you really didn't have one but five. But who's counting?"

● Carroll Baker says she will retire in ten years and "watch all my movies on the Late Show."

● Sammy Davis gifted his leading lady in Golden Boy, Paula Wayne, with a portable bar for her dressing room.

ROME AND THE JEWS

By DOUGLAS WOODRUFF

This article by the editor of Britain's Catholic journal "Tablet" was written on the eve of the second session of the Ecumenical Council. It still is of actuality

THE Vatican Council in its first session last year did not reach the work of the Secretariat for Christian Unity. But the second session may be expected to bring this Secretariat under its survey. The Secretariat, presided over by the German Jesuit Cardinal Bea, is to be a permanent organ in the Church. It is not one of the commissions called into the existence by the Council which will go out of existence when the Council ends. It was a decision taken as it was realised that while fruitful new chapters are being opened in the relations between Rome, and so many Protestant denominations, it is a task which cannot be hurried. In many ways the pace of change has been rather bewilderingly rapid, seeing that it is a matter of revising attitudes which were first hardened four hundred years ago.

The Secretariat, though its title is Christian Unity, does not limit itself. It also considers the relations with non-Christians and among these with the Jewish people, Here Monsignor Willibrands of the Secretariat has expressed himself as seeing great possibilities for a fruitful dialogue, based on the statement of Pius XI at the time of the Nazi persecutions then beginning in Germany that "spiritually we are all Semites," but the Christian church comes this day a great deal of the worship, the liturgy, the out of Judaism and that to actual prayers — notably the Psalms — come from the Old Testament, which both Christian and Jew have in common.

In so far as this results in more attention being paid in the seminaries to an appreciation of what may be called the larger setting on the Old Testament, that is all to the good for the improved education of the priesthood of tomorrow. It is something naturally congenial to Cardinal Bea, who has spent most of his life in Biblical studies, and it may perhaps be seen as part of what will be an important side of the Council's work, a different attitude to the Old and New Testament, incorporating more of the results of modern scholarship than has happened up to now. The seminaries have been very conservative following the outcrop of rather extravagant speculation towards the end of the last century and the clamping down that resulted under St. Pius X.

But this development will have wider consequences, if it takes into more account the Jewish ethical teaching as it can be seen evolving in the Old Testament, and in the period immediately before the New. It is then seen as something foundational both to Christianity and to Islam, something that may without exaggeration be called the main religious tradition of most of the countries of the world; and this can have its place in the search for universal values which is now being so urgently pursued as the reality of the unity of human destiny is more and more appreciated.

It may be said of the late Pope John XXIII that his large and warm charity made him a representative as well as a significant figure for twentieth-century man, has more need than any of his predecessors in history of a spirit of large tolerance and understanding. People are able to communicate with each other, to follow each other's actions, and read each other's words, with a promptitude and impact never known before. But they are people who have lived through the historical centuries separated from each other, and have evolved entirely different reactions, and often a common language may conceal profund mental gulfs.

That is notoriously so between English and Americans. But it is true in many other connections. When the new Pope Paul VI received U Thant, he spoke to him of the United Nations as a concrete embodiment of something which the Church has always cherished and held up to men, the call to them not to let their charity be bounded by their family or their nation; it must embrace more than family or nation — all mankind.

With all its imperfections, and not least among those imperfections the intense nationalism of so many of its members, the United Nations represents a real beginning in conceptions of world government, like the rescue operations in the Congo. These activities are only possible if there is some broad basis of agreement among the participants, a scale of moral values, so that they know what they are trying to do. In a sense this may be said to create a new challenge and a new problem for a worldwide society like the Catholic Church. Through most of its recorded history, it has had to work among small communities, often isolated communities, often communities traditionally hostile to their immediate neighbours.

Paradoxically ,some of the stronger manifestations of Catholicism, a world-wide religion, are embedded in national traditions. The Irish are an illustration. They clung to their religion to preserve their individuality from the English. They have become a great missionary people in the nineteenth and twentieth centuries, and the religion has survived transplantation from the country in which it was first accepted and cherished as an immense strengthener of national consciousness and national morale.

....Poland tells a similar story. But there are many other countries in which Catholicism has been hand-in-glove with a vehement patriotism. Perhaps Spaniards are the most striking historical instance. But it has commonly been this intense, nationalism which has also been the breeding ground in which antisemitism has flourished, the Jews being thought of as an alien and dangerous influence in the body politic. Not only German antisemitism but the French antisemitism of the last century took this strong nationalist form. By contrast, the Jews in the political life of most countries have found themselves instinctively drawn away from the nationalist and into the liberal or international political camps. It seems to me that the new direction which has been given to Catholic activity in the twentieth century much strenghthen the conthrough the brief but pregnant reign of John XXIII and his decision to summon the Vatican Council, will very nection between the Church and what may be called the international movements which have gathered so much dynamism in this century.

The great difficulty is that international liberalism is not in itself sufficiently positive. It is invaluable as a corrective, as an emollient where there is already in existence a firmly rooted societly. It cannot by itself create such societies. The Jewish people know from their own history how intimate and close is the connection between a national religion and national identity and survival. The Jewish race has persisted through history by its firm attchment to a religion which has been full of exacting demands on those who follow it. Pope John was the Patriarch of Venice before he became Pope, and Venice is the city which has given the word "ghetto" to the world, the quarter set apart for the Jews, which, while intended by those who decreed it as a kind of **cordon sanitaire**, also proved invaluable to the Jews in enabling them to retain their identity generation by generation.

Some people are inclined to regret this, to think the proper course for human progress -is the disappearance of nationality, and special racial consciousness, intercourse and much less intercourseand much less pride in local or family history. Such people point to the United States, to show that a new kind of man has, in fact, been evolved surprisingly quickly from races and countries which all had immensely deep rooted national traditions but whose emigrant children quickly filled a different mould. But I think the answer to that is that the Founding Fathers of the United States set a very firm moral mould for the new country. The America to which the emigrants were invited to come had very decided views about right and wrong, it was in the overwhelming majority of its citizens deeply religious. It impressed a social gospel on those who came to it.

The immediate problem, it seems to me, when the different national societies begin to think of the world as one and to draw up agreed charters of human rights, is to secure that there will be sufficient steel structure, how to reserve the good that defeats itself and makes values that are enshrined in national communities, if the national idea itself is to be superseded.

This is the first Council in the history of the Church in which civil governments are not playing a part, either openly or behind the scenes. In that highly important regard, it shows the new position of the Church as a world-wide voluntary society, which nearly every government is content to leave alone. In proportion as the Catholics, even in Latin countries, pass into a new phase in which the idea of being a free Church, a free State, a voluntary society, is more acceptable than the idea of being established, so there will be a certain divorce between the old national traditions where they continue and the mentality and outlook of the twentieth-century Catholic.

It may not be altogether fanciful to think that we are entering again on a phase parallel to that of the Dark Ages, when the Church, looking out from Rome on a Europe that was full of tribal loyalties, preached a universal obligation that transcended such tribal loyalties and obligations, and thus played a leading part in bringing a much wider society into existence. In proportion as this may prove to be true, the ethical teaching of Judiasm, the fundamentals of the Ten Commandments, will have renewed application as they are dwelt upon as the common ground where Jews, Christians and Moslems all meet, in the repudiation of atheism and materialism and in the emphasis that is laid upon human rights.

There is admittedly a problem here. We should slip back into one of the fallacies of nineteenth-century liberal thinkers if we exalted the rights of the individual against theState in a way

(continued on page 10)

SERMON FOR THE WEEK

THE TEN COMMANDMENTS

Gabriel Marcel, of the French school of religious existentialists, once said of faith that it was a state not of "having" but of "being". He meant that faith was not merely an exercise of the will or intellect, but that it represented a man's total engagement or commitment. In the same way we may say that religion, too, is not concerned only with belief, it is not simply the acceptance of a credo or a set of dogmas. It has to do with action, and must express itself in everyday life.

The Ten Commandments, which form the central portion of this week's scriptural reading, emphasise this very teaching. They were written on two tables of stone. The first four Commandments govern the relationship between man and God; the second set of five regulate the relationship of man to man and define his place in society; while the fifth Commandment (to honour one's parents) forms a bridge between the two, for, as some of the commentators point out, parents are partners with God in creation, and not honouring one's parents is tantamount to not honouring God Himself.

The first Commandment is the acceptance of the Kingdom of Heaven. Idolatry, taking God's Name in vain, and violating the Sabbath—these are all degrees of a denial of God, and directly involve religious belief. The five Commandments on the second tablet, on the other hand, appeal more obviously to man's own reason and intellect, for these are the moral foundations of an enduring social order.

Many people think, mistakenly, that the moral laws are sufficient in themselves in our sophisticated modern world. Judaism insists that moral laws are sure and reliable only if they flow from, and are based upon, a Divine sanction. The wars, massacres and persecutions of the twentieth century have surely proved how dangerously unreliable are a society's laws when they are linked only to human will and reason.

"It is only," says Nahmanides, "when a king's sovereignty has been established that he can go on to promulgate laws for his subjects"; and, we may add, it is only when society accepts the sovereignty of the King of kings that it will faithfully carry out those laws on which the moral order rests.

On the other hand, faith itself, if it does not lead to right doing, is never enough. "Who shall ascend the mountain of the Lord?" — asks the Psalmist: "He that hath clean hands and a pure heart". Faith without action tends to be mere empty lip-service; something to be prated and prattled about in synagogue or church without imposing any sense of obligation. It is such self-centered hypocrisy that is at the root of so much misery in our world.

"Let me walk before the Lord in the lands of the living", declares the Psalmist; and this means, according to the Talmud, not only in the House of God, or while engaged in prayer or study, but in the market places. In one's common, everyday tasks and relationships — as seller or buyer, master or servant, employer or employee — in all of these situations one must act with the consciousness of being in the presence of the Lord.

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continuing our series

by Edgar Reichman

IS JUDAISM ALSO A MENTAL ILLNESS?
EFFECTS OF CONSCIENCE

Dr. J. Gabel, psychiatrist and Marxist, is the author of a doctoral thesis (The False Conscience) on the very subject we are dealing with: illnesses of the group conscience. In order to meet him, I set out for the Royaumont Abbey. The road took me through strange countryside: still ponds under cold white caps; straight paths bordered by forests seemingly etched with India ink against a green sky; distant gray villages, half-hidden between symmetrical hills: These things seemed to form a visual replica of the universe I have set out to explore — a world where communication is forbidden and where one seems to pitch toss on the waves of the unknown.

People have always been strangely fascinated by madness, since the beginning of recorded history. This "lack of functioning" (as Michel Foucault calls it in his History of Madness") has always left its mark on the vast and apparently sane panorama of history.

Therefore I find it difficut while passing these obscure French hamlets not to think of strange and faraway Slavic villages, or of the mad birds and lovers of Chagall. I think also of Moishe, a character in the latest novel by my friend Elie Wiesel (who, it must be said, is a bit mad himself). Moishe is a beggar and village idiot —but the real Moishe, hidden behind the mask of craziness, is a fine fellow: "He understands much, and sees worlds that are inaccessible to us. His madness is only a wall, raised in order to protect **us,** for it would be dangerous for us to see what he sees with his bloodshot eyes." (La Ville de la Derniere Chance — Last Chance Town, by Elie Wiesel). There is also Martha, another character from the same novel: a deranged old woman who wanders about the little Jewish village in Eastern Europe, and who frightens people. She is ugly, her body a wreck, and so old that the good townsfolk take her for her own great-grandmother. Martha is the madwoman who seems to have come right out of a Bosch painting or from one of those Ships of Fools which sailed drunkenly up and down the rivers of Europe during the renaissance.

And, watching the road zigzag through the frozen and deserted forests, I recall another madness: that found in certain of the characters of Marcel Proust. In particular, the mad, desperate love of one of these people for Albertine — the magical Albertine who disappeared and became a prisoner and then was found again, only to be finally lost once more, ending an episode of heartbreak and torment . . . Albertine-who-never-was, except for her tragic existence in the mind of her captor.

Then, Royaumont Abbey comes into view, and I feel a warmth at the sight of the straight and sensible paths within those grounds; but I feel also that there is a secret hidden behind the dark, frozen clump of trees, at the end of the long pathways. As I contemplate the learned figures plunged in meditation in the huge library, I think of Pascal's extraordinary observation: "It is so necessary for men to be crazy, that to reject madness would itself be another form of madness.

"REIFICATION" — AN EFFECT OF THE FALSE CONSCIENCE.

(Reification: The mental conversion of a person or abstract concept into a thing —Oxford.

The concept of the false conscience is a part of the traditional Marxist argument. Twenty-five years ago, H. Lefebvre and N. Guterman produced a brilliant essay on this subject: "The Mystified Conscience". Dr. Gabel decided to rejuvenate this old Marxist concept by showing that the false conscience of groups — for example, racism — has a structure similar to that of schizophrenia (or paranoia) in the individual. He spoke as follows:

"To gain a better understanding of the problem, let us consider first of all the **Anti-Semitic** conscience. It is a **false** conscience not only because it contains unjustified hostility, but especially because it "reifies" its subject — I was about to say "victim" — by treating him as a thing. Thus, the anti-Semite sees in each individual Jew a stereotyped specimen of his image of "Jews". In this twisted view, the Jew is no longer a person, but a thing or object. (These terms are also used by T. W. Adorno, whose monumental work "The Authoritarian Personality" has been published in the United States with the backing of the American Jewish Committee).

QUESTION: "In what way does this idea of 'reification' affect the Jewish conscience?"

DR. GABEL: "Technically, there are three types of false conscience to be found in Jews:

(a) There is sometimes an 'interiorizing' by Jews of the false conscience of their enemies. In these cases, we are dealing with a tendency to feel a so-called 'racial inferiority' through the eyes of the racist himself. Jean-Paul Sarte, in his play "The Respectful Prostitute,", describes this same phenomenon in the American negro. Certain psycho-analysts such as Anna Freud — Jewish herself — have spoken of an 'identification with the aggressor'. While on this line of thought, let me mention also the book, now somewhat forgotten, of Theodore Lessing, one of the first victims of the Nazis, which bears the revealing title "Der Judische Selbsthass" (The Jewish Self-hate). Actually, this form of 'Jewish Mental disease' (in the correct sense of the term) is characteristic of those Jews whose efforts to assimilate are too obvious, and therefore give rise to suspicion.

It is also found in those who, afraid of seeming too attached to 'Jewish solidarity', actually end up behaving like anti-Semites.

(b) Another form of the Jewish false conscience consists of seeing the entire non-Jewish world as a unified anti-Semitic mass. This tendency has almost disappeared along with the traditional ghetto. The word 'goyim' (for gentiles) is no longer used, even by Jews belonging to the lower social levels. The modern-day Jew sees the non-Jewish world in all its rich and concrete variety, and no longer as an abstraction.

(c) Finally, there are the effects of being uprooted. This problem has often been studied and to be sure, there is nothing specifically Jewish about it. Five years ago, in 'Les Annales Medico-Psychologiques' I told of the case of a young Hungarian of Jewish ancestry who had been born and raised in the Christian religion. When the racial laws were passed in Hungary (1938), this young man found himself rejected on all sides: he was neither Jewish nor non-Jewish. This state of 'total derangement' took the form, in his case, of a strange sort of 'mental impotence'. However, it responded rapidly to the treatment of a psychoanalyst.

This is the First of the Second Part of this Series.

LED RABBINICAL DELEGATION—Dr. Eliezer Ebner (above), who returned recently from Germany. Rabbi Ebner led a rabbinical delegation of the World Center of—European Rabbis to the Bundes Parliament where it presented its claim to provide the financial means to restore the approximate 2,000 cemeteries desecrated by the Nazis in eastern Europe. The delegation was received by high officials of the government and promised full support of their claims.
Rabbi M. J. Rubin of New York City, president of the organization and former chief rabbi of Roumania, shortly will present a detailed claim to the Bundes Government. Dr. Marian Frauenglas of Cologne is legal advisor of the organization.

RECIPE OF THE WEEK

TOSSED ORANGE AND ONION SALAD

2 cups romaine lettuce, torn into bite-size pieces
1 cup chicory, torn into bite-size pieces
1 cup escarole,torn into bite-size pieces
2 medieum-size navel oranges
¼ cup thinonion rings
1 small clove garlic
¼ cup salad oil
1½ tablespoons fresh lemon juice
¼ teaspoon salt
½ teaspoon sugar
¼ teaspoon powdered mustard
⅛ teaspoon ground black pepper.

Combine salad greens and place in a salad bowl. Peel oranges and cut into crosswise slices one- quarter inch thick. Arrange over the saladgreens along with onion rings. Refrigerate until serving time Meanwhile, peel garlic and split in half. Add to oil and let stand one hour. Remove and discard garlic. Add remaining flavorings to oil. Beat with a rotary beater. Pour dressing over salad just before serving. Toss lightly but thoroughly. Yield: six servings.

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RABBI DAVID MONSON surrounded by children of newcomers from Arab countries at Or Yehuda, at the David Monson Community and Youth Center.

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Front row (left to right): H. Lederman, Vice-President; Rabbi David Monson, LL.D., Honorary President; Zvi Ferens, President; Julius Ciechanowski, Vice-President; J. Egit, Director; S. Bierstone, Vice-President.

Second row (left to right): Mesdames F. Horwitz, A. Winters, Executive Members; R. Beserman, Treasurer; A. Alexson, A. Schlossman, J. Ber, Members of the Executive; R. Bierstone, Social Director.
Third row (left to right): H. Sherr, Revision Committee; G. Bialik, A. Simon, Executive Members; A. Weinstock, Revision Committee; H. Cooper, Executive Member.

Top row (left to right): L. Horwitz, A. Moncik, J. Slonim, L. Hoffman, Executive Members.
Absent: R. Madesker, Vice-President; C. Bernikier, Secretary.

Members of Executive: Dr. L. S. Lockhart, J. Grossinger, H. Mandelbaum, L. Strum, S. Fenster, Z. Osak, E. Fredman, B. Feldman, R. Upfal, Mrs. Abel, I. Cohen, A. Nyman, J. Finn, J. Fridland, H. Trachter, R. Gutholc.

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THE NEW RED LEADERS AND JEWS

by LEO HEIMAN

Their attitude to Jews revealed. — From left to right Leonid Brezhnev, new Soviet boss and premier Alexei Kosygin.

Alexei Kosygin, the new Soviet Prime Minister, is known personally to numerous Israelis who spent the war years as refugees in Russia. As Stalin's principal troubleshooter in charge of providing the Red Army with warm winter uniforms, heated railroad boxcars and vodka rations, Kosygin relied on thousands of Jewish tailors, shoemakers and skilled artisans who fled from Nazi-occupied Poland and Ukraine.

Since Russian soldiers refused to fight in sub-zero weather without their daily vodka rations of 350 grams (about two tea glasses) per man, and the Soviet industry was incapable of providing the rivers of alcohol needed to keep the Red Army in business, Kosygin enlisted the services of professional "Samogonka" (illicit liquor) moonshiners, who accompanied the troops into battle with their home-made stills. One of the moonshiners who distilled alcohol for the Red Army's Medical Corps is now an official of the Israeli Alcohol Tax Unit.

A brilliant administrator, Kosygin was known as 'The Stingy Scotchman' to his labor brigades, because of his excessive frugality. He drafted thousands of refugee Jewish women to sew quilted winter jackets for Red Army troops from old blankets and white sheets, thus enabling Russian infantry to fight in deep snow, while German soldiers froze to death.

The man against whom he will have to struggle for the Number One spot in the Kremlin hierarchy in the coming years — Leonid I. Brezhnev, new Communist Party Chief — is known as a tough and ruthless fighter to many Israelis who served under his command in the 18th Soviet Army during World War II. Brezhnev owes his life to a Jew.

In their attitude to Jews, both leaders are neither pro nor anti. But as far as can be ascertained from available information, testimony of persons who served under Kosygin and Brezhnev, diplomats who met them in Moscow, and Jewish refugees who came into contact with them during World War II, Kosygin is a little bit more pro than anti, while Brezhnev's attitude is slightly more complex.

Kosygin feels he owes his devoted Jewish assistants a debt, especially for the "Valenki" affair, when his own life was at stake, while Brezhnev's feelings have been conditioned by the bitter and protracted quarrel with his war-time boss, Stalin's top Jewish commissar, Lazar Mekhlis.

Josef Grebla, now retired on a pension and living near Haifa, told me about his war-time relations with Kosygin. A textile engineer in Lodz, Poland, when the Nazis rolled through Poland in Sept. 1939, Grebla and his wife fled to relatives near the Russian border. When his car ran out of gasoline south of the Chelm road, they straggled towards the western Ukraine where they were trapped by the Russian attack on Poland from the east.

When the Soviet authorities announced in Nov. 1939 that all refugees who wished to return to their homes should register with local militia headquarters, thousands of Jews signed up for repatriation to Nazi-occupied Poland. But the Soviets used this only as a device to weed out potential security risks and banished all Jews who signed up to ten years of forced labor.

Grebla found himself in the Zhigalovski camp in Siberia in 1940, with winter coming up. The refugees were ill-prepared for a Siberian winter but they were allowed to pick edible mushrooms, wild berries and leaves of a native plant called "Dikaya Malina", from which they brewed a strong tea. No guards were posted on the camp's perimeter.

Among soldiers escorting a new batch of prisoners delivered in September 1940, was a Buryat, member of a Siberian Mongol tribe. When he tore the sleeve of his overcoat on a rusty nail protruding from the gatepost, he whipped out his knife, walked to the nearest Siberian birch tree, sliced off a yard-long piece of the outer bark and picked out a thin, thread-like fiber. Rubbing some spittle into the filament, he threaded it through a needle, took off his overcoat, sewed the sleeve and returned to his unit.

Seeing this, Grebla obtained the camp commandant's permission to experiment with fibrous filaments of various trees. After six weeks of trial and error he devised a method of separating the fibrous substance which grew beneath the outer bark, soaking it in hot water and weaving it while wet. When it dried out he had a rough, flexible and strong material. Other prisoners thought him crazy but by the time the first snows fell, Grebla, his wife and 11-year old son were protected by homespun jackets, trousers and felt boots he made by sewing together a dozen layers of his home-made material and hammering at them for fours with wooden mallets.

The camp commandant, impressed with Grebla's production, wrote an enthusiastic letter to the Soviet Ministry of Textile Industry, crediting himself with having encouraged Grebla's experiments. In due course a commission appointed by the Minister of Textile Industry, Alexei Kosygin, arrived at the Zhigalovski camp to check Grebla's work. They took with them a bolt of Grebla's homespun stuff for laboratory tests in Moscow. Later came a letter saying that Grebla's invention was good only for home industry but not for major production.

Six months later the Nazis invaded Russia and all of the Soviet factories and industrial plants were evacuated eastward. The traditional textile and shoemaking centers were lost, together with raw materials, manpower, supply dumps and emergency stores. One day in October, 1961, a single-engine biplane landed on the frozen Zhigalovka river near the camp. The pilot had a written order from the chief of the regional secret police at Sverdlovsk requesting Grebla's immediate transfer to Vologda in Northern Russia, where the Ministry of Textile Industry had opened a temporary office when the government evacuated Moscow.

At Vologda the Greblas were taken to a hotel, given a room with bath and running hot water before being escorted to a building guarded by security troops. A youngish man with a short haircut and triangular chin rose to shake Grebla's hand. He wore a Red Army officer's uniform without insignia of rank. That was Grebla's first meeting with Alexei Kosygin, who had been appointed overlord of the Red Army's giant supply organization.

Kosygin explained to Grebla that while there was a shortage of almost everything, his immediate job was to outfit the Red Army for the winter campaign. There was urgent need for 5,000,000 each of "Ooshanki" (fur hats with ear flaps), "Varezhki" (warm gloves which permitted free hand movement inside), "Polushubki" (fur-lined or cotton-padded winter jackets), and "Valenki" (felt boots). Millions of women were knitting "Varezhki"; Siberian villagers were providing "Ooshanki" and "Polushubki" were being sewn at makeshift factories and workshops by refugees using blankets, pillowcases and sheets.

Kosygin's most pressing problem was the need for "Valenki". The regular felt boots worn by Russian peasants were useless for frontline fighting. Their weight made rapid movement impossible; they absorbed moisture and fell apart and caused immense casualties from frostbite. The Germans faced the same problem and which ever side could first launch a winter offensive across the hip-deep snows of Russia would have a decided advantage.

What Kosygin wanted Grebla to do was to organize production of 'Valenki' from homespun tree fibres, using the system he had developed in the Siberian camp. In three weeks a dozen plants were operating on three shifts throughout Northern Russia and Siberia. Thousands of prisoners and refugees stripped birch trees of their outer bark, removed the fibrous layer carefully, soaked it in warm water and wove bolts of fabric in special sheds. The fabric was then processed in workshops by artisans from among the Jewish refugees and sewn into "Valenki" boots by hundreds of shoemakers who were paid bonuses and given extra food rations.

"I worked with Kosygin until 1944," Grebla says, "when he was named Minister of Food Supplies and Agricultural Production. He was always grateful to the Jewish experts who helped him prepare the Red Army for the winter campaign. In the summer of 1942, the Soviet Jewish scientist Gennadi Movshovitsh invented a synthetic fiber which replaced our home-made tree filament threads in the production of winter boots. Most of Kosygin's assistants and top experts were Jews. One of the Jewish experts working with Kosygin at that time was a mathematical wizard, Dr. Yevgeni Averbuch of Kharkov University. Before the introduction of electric computers, he kept track of all freight cars and their equipment, knew where to intercept trains and at which stations to unload crated machinery."

In March, 1952, Grebla accompanied Kosygin to Alma-Ata to open a new textile plant for producing summer uniforms for the Red Army out of locally-grown cotton. About this time the shortage of vodka became an acute problem because the Russians ordinarily distilled vodka from potatoes, rye or sugar, all of which were in desperately short supply. Russian infantrymen refused to go into battle without their daily ration of vodka and so Kosygin was ordered to provide the Red Army soldiers with vodka — or else. Once again a Jew, Hirsch Grodninsky, a chemical engineer from Warsaw, saved the situation, Grebla recalls. Grodninsky invented a method of extracting alcohol from sugar beets, after they had been processed for sugar. Stills built under Grodninsky's direction were hastily attached to each sugar refinery and rivers of vodka began to flow to quench the thirst of Russian soldiers. Grodninsky, who died in a plane crash in 1945, was decorated with the Order of Lenin for his contribution to the Soviet war effort.

Grebla believes there is no doubt that Kosygin owes his meteoric rise, and perhaps his life as well, to Jews. And he knew how to be grateful. In 1945, when the refugees were released from prison camps, Kosygin, by then Prime Minister of the Russian Socialist Federation, ordered all the Jewish experts who had worked with him to be given Soviet citizenship. They were issued permanent Soviet internal passports valid for five years. Those who refused them were to be classified as "enemies of the people" and returned to prison camps. Those who accepted them forfeited their right to be repatriated to Poland from where they hoped to cross the Iron Curtain en route to the free west.

"In June, 1945, I wrote a long letter to Kosygin in Moscow," Grebla said, "explaining our problem, and pointed out that while we were proud of our Soviet citizenship, as Jews we had to return to Poland to search for surviving relatives. Kosygin did not reply directly to my letter, but on August 22, 1945, I was ordered to appear at the regional office of the NKVD in Alma-Ata, where a poker-faced official took away my Soviet passport, and handed me a temporary Polish identity card and repatriation permit to Poland. I learned later that all other Jewish experts who worked for Kosygin during the war, and whom the Soviets had tried to force to remain in Russia, were granted permission to leave, following Kosygin's personal instructions."

It is Grebla's opinion that under Kosygin the lot of Russia's Jews is bound to improve. "Khrushchev was an anti-Semite in his heart," he says, "but Kosygin is a different type. He is a born troubleshooter who admires efficiency and smooth functioning of administration. Even if he were an anti-Semite, which is not the case, Kosygin would understand that Russia gains nothing, and stands to lose a great deal, by anti-Jewish incitement and persecution. But of course a lot depends upon Brezhnev."

Leonid Brezhnev, new chief of the Soviet Communist Party, is no enigma to Jews who served under his command during World War II. He is no anti-Semite, according to all first-hand reports, but no great lover of Jews either. A Jew saved his life, but another Jew made his life miserable and delayed his promotion for many years.

Sgt. Micha Kraskin, now an insurance salesman in Israel, pulled Brezhnev out of the water after their landing craft blew up on a German mine off Novorossisk on the night of Feb. 15, 1943. Over 80 of the 96 officers and men aboard were killed or drowned. Kraskin, swimming in the debris-covered water, saw a burly man floating on his back. He thought he was dead and was ready to strip him of his leather coat when he recognized Colonel Brezhnev. They floated on a plank until they were picked up by a Russian torpedo boat. Krashkin remained with Brezhnev as his orderly until the end of the war.

At the time Krashkin rescued Brezhnev the latter was chief of political administration of the 18th Soviet Army, part of the Black Sea and South Ukrainian battlefronts. The commander of both fronts was Col.-Gen. Ivan Petrov but the real boss was Stalin's personal representative in the south, Army Commissar, Lt. Gen. Lazar Mekhlis, a Jew. Mekhlis was hated by all Russian generals and subordinate officers because of his role as inspector-general of the Red Army's Political Administration during Stalin's purge of Soviet officers in 1937-38. As Army Commissar of key battlefront sectors during World War II, Mekhlis always seemed to appear when things went wrong and thus his presence paralyzed many generals into inaction or errors of judgment.

Mekhlis had voted Brezhnev's plans during the amphibious assault on Novorossik, with tragic results. Even the hero of Stalingrad, general Eremenko, bogged down in the Carpathian Mountains after Mekhlis became his commissar. Brezhnev hated Mekhlis worse than he hated Hitler. Mekhlis knew it, and saw to it that Brezhnev remained a colonel, although as the political administration chief of the 18th Army he should have been at least a lieutenant-general. Brezhnev himself engaged in intrigues, interceding with Marshall Timoshenko to replace commanders who had bowed to Mekhlis.

After the war Brezhnev was transferred to the peacetime armed forces, serving for two years as political administration chief of the Carpathian military district. In 1945 and 1946 thousands of Jews who had survived the war in Czechoslovakia were allowed to leave the territories which had been handed over by Czechoslovakia to the Trans-Carpathian Ukraine. To keep Jews born in Russia from slipping out through these regions during an Ukranian nationalist uprising, martial law was proclaimed in the Carpathian and Trans-Carpathian areas.

Krashkin was looking for a way to get out of Russia and he called on his wartime chief, Maj. Gen. Brezhnev, at his office in Lvov. He listened to his story about looking for surviving relatives, murmured something about a "Jewish exodus", but signed his travel orders and got up to shake his hand. "Krashkin, you saved my life," Brezhnev said, "and were a good soldier, not like other Jews. I don't care where you are going, and I don't want to know. It's a pity you can't take Mekhlis with you. People like him have ruined Russia. Good luck to you."

"I never saw him again," Kraskin said, "and did not hear of him until his appointment as President of the Supreme Soviet by Nikita Khrushchev, whom he doublecrossed to step into his shoes as Communist Party chief. His attitude towards Jews has been conditioned by his lifelong hatred for Mekhlis, who died a short time before Stalin did."

Mr. Leo Heiman is Israeli Correspondent of the Jewish Digest where this article originally appeared.

Stretyn Rebbe Divulges Secret

PASSOVER WINE

WHAT KASHRUT OBSERVERS SHOULD KNOW

Connoisseurs of fine wines have long praised the quality and unusual flavor of the Parkdale Wines, produced right here in Ontario. Those who have enjoyed the best French vintage in the province of Burgundy claim that Parkdale Wines are the closest North American counterpart to this rarity of French wineries. At present, experts in the field of kosher wines have noted the latest perfection in wine-making here—S om—a special delicacy hich is influencing increasingly lovers of sweet wine.

It is predicted that the Sholom wine produced by Parkdale will be purchased by innumerable families here who believe in the strictest kashrut—supervised and controlled in Toronto under the watchful eye of the well known Hasidic Stretyner Rebbe, Rabbi Solomon Langner.

Rabbi Langner, a patriarch with many followers here and on the continent, is a direct descendant of one of the great masters of the Hasidic world. His dynasty dates back to Reb Yehuda Hersh of Stretyn and his son Abraham of Stretyn who lived in Eastern Galicia at the beginning of the nineteenth century. They, in turn, were the famous disciples of Reb Shlomo of Karlin (Russia) after whom Reb Shlomo of Toronto is named.

During a chat with Reb Shlomo, a conversation which dealt exclusively with Sholom wine — a brand specifically demanded for Shabbat kiddush and Passover — the hasidic Rebbe explained the problems of kashrut and Passover cleanliness in regard to winemaking.

Sholom wine, produced entirely both under his personal supervision and under the steady eye of a mashgiakh (inspector), is guaranteed to meet all halakhic requirements. According to tradition, such wine must not be touched by unqualified persons.

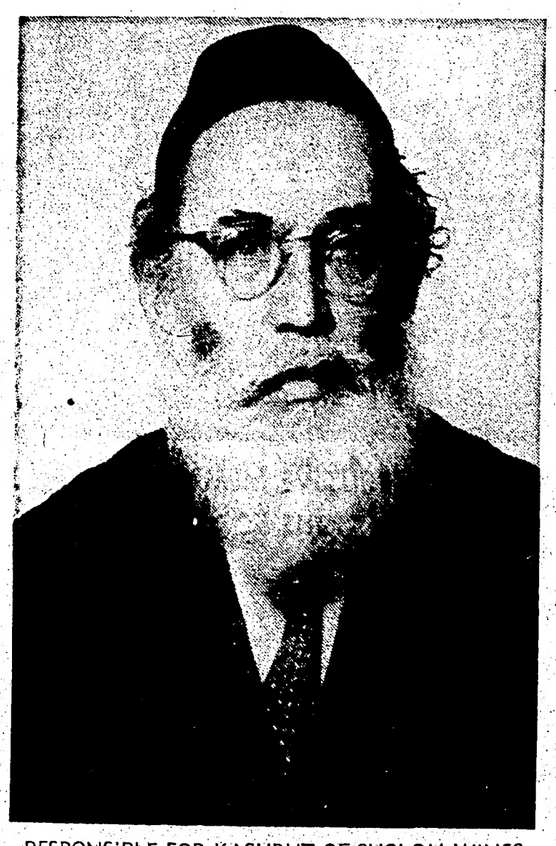
Since Sholom wine is made right here, in Metropolitan Toronto, the Rabbi continued, it is accessible for inspection at all times. Thus one is sure that it is appropriate for the Passover table, for the Seder, for even those who place the strictest demands upon kashrut.

This delectable Sholom wine, as well as all wines which are kosher the entire year and not only for Passover, is carried by all Toronto Parkdale outlets: 501 Church Street, at Wellesley; 181 Bathurst Street, at Queen; 1157 St. Clair Avenue West, at Dufferin; 371 Yonge Street, at Gerrard.

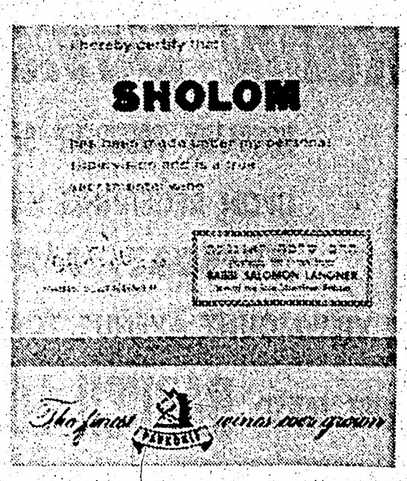
En passant, Rabbi Langner was asked to expound the philosophy of the special Stretyn School of Hasidism. Reb Shlomo replied with the story attributed to his great-grandfather. Reb Yehuda Hersh:

Hasidim relate that Reb Yehuda Hersh traveling on the road in his conveyance, noticed another Rebbe coming from the opposite direction. He ordered the coachman to halt and alighted to bid the approaching rebbe, shalom—at which gesture the latter expressed surprise. Reb Yehuda Hersh then said:

"I wanted you to see what it means in actual life, that 'men can meet but mountains never.' When a person is humble, just human, he can meet another human being on equal footing; but if one believes he is tall onto a mountain, he never can reach his fellowman."



RESPONSIBLE FOR KASHRUT OF SHOLOM WINES PRODUCED IN CANADA.—Rabbi Solomon Langner, descendant of one of the most illustrious hasidic dynasties known as Stretyn. Sholom Wine not only is delicious, but its kashrut for Passover as well as the year round is supervised by this hasidic rebbe. Rabbi Langner is spiritual leader of two Toronto synagogues: the Kiever Shul and the Narayev Shul.



SEAL OF KASHRUT — This label appearing on each bottle of Sholom Wine carries the Hebrew signature of Rabbi Langner and guarantees its unqualified kashrut for Passover and the year round.

HUMAN RELATIONS

'Unsuitable' Suitor

DR. ROSE N. FRANZBLAU

QUESTION: I'm a 17-year-old high school senior. I have an older sister and a younger brother and have always been dominated by my mother.

Two months ago I met a wonderful boy. My mother objected to my seeing so much of him, because "he's only a salesman and will never amount to a hill of beans."

After constant nagging by both my parents, I told him over the telephone that I was canceling our date and would never see him again. He soon talked me into changing my mind.

After I hung up, I ran into my room in tears. My mother came in and made me tell her what was wrong. I told her I hated myself for doing what I did and that I was very much in love with this boy. She made me promise not to see him again after the date.

For the past month we've been sneaking dates, which neither of us likes doing. Incidentally, I've already accepted his proposal of marriage, which my parents don't know about yet.

Now he says that in a few weeks he's coming over to have a talk with my mother. I told him that he could talk with her, but that I wouldn't.

What should I do?

ANSWER: When parents are over-protective, it is sometimes seen by the child as a kind of smothering domination. The "only" child tends to be more understanding and accepting of this kind of behavior. But when there are others and the over-protected child is the only one treated in this fashion, she inevitably ends up feeling that she is really not special in a favored sense, but that there is something wrong with her.

Being the middle child, you may feel that you have no special status in the family and that your mother compensates for this by hovering over you. Your older sister was there first, and therefore gets the most. The youngest child, in addition to being the baby, is also the only boy.

Anybody who comes along and promises some kind of liberation from this anomalous position becomes very desirable. His assets are then magnified and the relationship with him is endowed with an importance and a depth of feeling which it does not really have or deserve.

* * *

The fact that this young man has encouraged you to disobey your parents' wishes and has made you do so behind their backs should be taken as a warning signal to you. The decent and mature way would have been to come to see your parents before, not after, he had encouraged and involved you in a dishonest kind of behavior by promises of things to come.

What he is doing for a living is now irrelevant. What really matters is what he is making you do.

You surely realize that you are neither old enough to marry nor emotionally mature enough to make a life-choice of a mate. If your friend were mature, he would have protected you and not gotten you so involved and confused.

You cannot talk to your mother mainly because you are ashamed of what you did behind her back. Perhaps you also feel, somehow, that she was justified in her judgment of this boy and you are ashamed to admit it.

You should tell this young man that you cannot continue to see him without the knowledge of your parents. You must muster the courage to tell your parents about what has been taking place. You might ask your parents to permit him to come over and to talk with him. In the context of your home and parents, you would undoubtedly see him more objectively. If it is too embarrassing for you to make that request, then you should know fairly definitely that the whole relationship has really become distasteful and you should put an end to it.

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Announcement of the memorial was made by Allan Bronfman, National President of the Canadian Friends of the Hebrew University, during the Annual Dinner of the Montreal Chapter of that Organization.
On picture above (at the Dinner), from left to right: Mr. Bronfman, Mrs. Jesse Schwartz, daughters Carmel Schwartz and Mrs. Deborah Bern, and (seated) Bernard M. Bloomfield, President of the Montreal Chapter of the Canadian Friends.

POOR EVERYBODY

By Ruthie

No matter how closely knit a family is, there has to be a battle of the mind somehow. From a little nothing one word leads to another till, wham, before you know it you're in the middle of a free-for-all.

But who cares? That's what makes living interesting. Anyway who wants to be a parasite? If you have a mind of your own, stick up for it.

* * *

How many times did you tell Mama you remembered her battles royal with Papa?

And her cliche answer always was, "Never mind, we were like two, little birdies — never a crooked look even. If we cross words, it was on account of you children."

Your comment was to snort something under your breath.

But, you know? It could be true because mamas are natural born conciliators. They always try to make *sholem* (peace), and that's how they stick out their necks.

* * *

Suppose the family is riding someplace. There must be a back seat driver.

Freddie says, "Pa, didn't you see the stop sign?"

And Papa replies, "Stop nagging. If it's not you, then it's your mother always complaining."

Now, you wonder, what did you do anyway? Your blood pressure begins to rise. Before you know how it happened, you're in the middle.

"What do you mean, 'I'm always complaining? First of all, if you have anything to tell me, say it when the children aren't around.

"And come to think of it, Freddie's right. What kind of example are you setting him? Also, while we're at it, slow down. You're going too fast. I can't catch my breath."

So all of a sudden it's poor Papa who gets it from all fronts.

He shuts up. Go fight a woman.

* * *

Teen-age Janie snuggles up to Papa. She twiddles his ears, gives him a big kiss. Papa recognizes the symptoms.

"*Boobella*, what do you want now?"

"Daddy, I want skis. All the girls have them."

"Sure, baby, sure. How much are they?"

"Well, with accessories and the proper outfit, about a hundred dollars."

Nu, Papa almost swallows his cigar. But he doesn't even bat an eyelash. He turns to you—*nebakh* (pity), you're always around — and, the red in his face mounting, thunders.

"All she wants is a hundred dollars! She's *your* daughter (now she's *my* daughter). Do you teach her the value of a dollar? I bet you put her up to it."

By this time you're ready to bust a blood vessel. The sneak!

"*I* put her up to it? You're her father. Whom else should she ask?"

Well, what Janie wants Janie gets. Result? The suit you wanted for spring will have to wait another season.

But you really don't care, just so there's *sholem*.

* * *

Ah, but comes the time the worm turns. Suddenly Mama feels sick. It's then that she feels everybody loves her. Papa takes the day off to go with her to the doctor, the children make their beds and even put the dishes into the sink.

Actually there's nothing seriously wrong with Mama, thank God. Only that she could lose some weight. So the kind doctor gives her pills to activate her thyroid, pills to soothe her nerves, pills to make her sleep, pills to keep her going.

She'll play it smart. Papa doesn't have to know what the doctor said. She just hands him all the prescriptions.

"*Oi*," Papa moans. And he thinks, with all this medicine she must be sick.

* * *

Maybe for two or three days it's quiet. Mama isn't allowed to go near anything. What she must do is soak up the sunshine.

But Mama feels worse. It's not natural. Something's missing. The house is too quiet.

So when everybody's away, Mama decides to inspect.

Janie's closet is spic and span — no litter. But Mama's satisfaction quickly becomes dismay when she sees all the shoes piled under the bed.

True, Papa doesn't use the upstairs bathroom. He sticks to his own. But how do you think it looks? You can't see through the mirror because of the soapy fingermarks and toothpaste spray; soap lies in the sink, melting away; soiled underwear is on the floor; faucets keep dripping.

By the time Mama is through with the rest of the house, she feels she's getting a heart attack.

That night everything's normal again. Papa and the kids are greeted with accusations. And everybody is happy once more because Mama is herself.

TORONTO WOMEN

BOOK REVIEW

Rabbi W. Gunther Plaut, spiritual leader of Holy Blossom Temple, will review the book, Herzog, at a meeting sponsored by Sisterhood coming Tuesday, 1:15 P.M.

PANEL DISCUSSION

The Women's Auxiliary of Doctors Hospital will present a health lecture which will feature a discussion on cancer.

Mrs. Esther Antoni, president, will open the meeting, which will take place in the auditorium of the hospital coming Tuesday, January 26th, 8:15 p.m. She will introduce Dr. Harold A. E. Weizel, Associate Chief of Surgery, who will serve as panel moderator.

Panelists will be: Dr. Morton D. Berg, psychoanalyst, Associate in Psychiatry, Faculty of Medicine, University of Toronto; Dr. Leo Chaikof, surgeon, Active Staff, The Doctors Hospital; Dr. Norman Green, Chief of Medicine, The Doctors Hospital; Dr. Newton Markus, Department of Radiology, The Doctors Hospital.

A question-answer period will follow. The audience will include the medical staff of the hospital, nursing staff and personnel, Women's Auxiliary members and volunteers.

Mr. Alice Tanz is Auxiliary hostess.

SPONSOR CONCERT

Temple Sinai Sisterhood will sponsor a concert by Israeli violinist Itzhak Perlman on Thursday, February 4th, 8:30 p.m., at the Temple.

ADDRESS GROUP

Mr. A. Nussbaum, principal of the United Synagogue Day School at Beth Tzedec, will be guest speaker at the parents-teachers general meeting of Beth Am Synagogue on Monday evening, January 25th. His topic will be "Progress in Hebrew Schools.

MEETING

The Minnie Etlin Chapter, Mizrachi - Hapoel Hamizrachi, held a general meeting recently at the home of Mrs. S. Warnick. Mrs. J. Ross, president, presided.

A tea to be held in the spring was discussed.

Mrs. J. Tarshis offered her home for a luncheon meeting which will be held on Tuesday, January 26th.

Refreshments were served by the hostess, assisted by Mrs. S. Hiltz and Mrs. M. Swartz.

THEATER COMMITTEE

The final meeting prior to the event of The Deputy which was sponsored by the Annie Wolfson Chapter of Hadassah at the Crest Theater last Tuesday was held at the home of Mrs. Irwin Merker. Those on the theater committee were Mesdames N. Hillsberg, J. Landau, S. Leibel, S. Salutin, I. Zaid. Mrs. Maxwell Nash was convenor.

LUNCHEON

Shaarei Shomayim Sisterhood held its monthly luncheon recently, honoring new members. Mrs. Sol Swartz president, presided. Mrs. Harry Donin, membership co-chairman, gave the invocation; Mrs. Sol Spring, recording secretary, read the minutes; Mrs. Lou Kernerman, treasurer, gave a report.

New members, presented with a rose, was introduced by Mrs. Harry Donin. They were welcomed by Mrs. Sol Swartz. They are Mesdames Olin, Stoppell, Zaretsky, Waldman, Garson, Raber, Reiber, Leitner, Swerdlow.

Mrs. Irving Green, vice president, introduced the guest speaker, Rabbi Walter S. Wurzburger; Mrs. Irving Franklin thanked the rabbi on behalf of the Sisterhood.

Other guests were: Mesdames Book; Dubsky; Bain; Atken; Cahan; Bomsa; Smelovitch; Iczkowis. Ladies from the Home for the Aged were brought by Mrs. Gross, volunteer.

Head table guests were Mesdames Sol Swartz, Ted Waldman, Sol Spring, Morris Halbert, Lou Kernerman, Manny Spring, Moe Ackerman, Harry Donin, Jennie Basser, Nathan Adler, Irving Green, Rabbi and Mrs. Wurzburger.

LUNCHEON MEET

Bruria Chapter, Mizrachi- Hapoel Hamizrachi Women, held a luncheon meeting recently at the home of Mrs. S. Feldman. Mrs. J. Applebaum, president, presided.

A vote of thanks was given Mrs. S. Orfus who is donating the use of a bowling premise for a bowling night next month.

Mrs. I. Kelner was welcomed back from a holiday

Israeli tree fund certificates were given to Mrs. L. Cohen on the occasion of the marriage of her daughter, presented by Mrs. I. Greenblatt, and to Mrs. H. L. Federman on the occasion of the birth of a granddaughter, presented by Mrs. I. Kelner.

Mrs. L. Cohen became a Mother of Israel. Mrs. C. Weinberg won the raffle, a gold watch.

ELECTION OF OFFICERS

Recently the Beth Jacob Synagogue Sisterhood held its election of officers, presided by Mrs. S. Schwarts. Newly elected officers are: Mrs. S. Schwartz, president; Mrs. F. Goldman, vice president and chairman of the board; Mrs. M. Kates, vice president and membership chairman; Mrs. E. Bargman, vice president and chairman of ways and means; Mrs. J. Berlin, treasurer; Mrs. H. Vogel, corresponding secretary; Mrs. Jack Goldman, recording secretary.

Mrs. B. Goldhar and Mrs. M. Burak pinned monogrammed handkerchiefs on officers. Messrs. Ben Goldhar and H. Orfus addressed the group and expressed their appreciation on behalf of Brotherhood for good work by Sisterhood for the synagogue.

Rabbi M. J. Burak is spiritual leader.

GENERAL MEET

Last Wednesday the Shaarei Tefillah Sisterhood held a general meeting at which Mrs. Max Fishbane, president, presided.

Chaplain Mrs. Rosensweig read the opening prayer; Helen Fishbane reported on the synagogue's bar mitzvah weekend; Tillie Miskin discussed the state of the treasury; Mary Raskin reported on the donor affair; Faye Handler discussed plans for the annual spring tea.

For her monthly talk on Jewish heritage, Mrs. Rosensweig spoke on: Washing before and Benching after Meals.

Faye Weisbrod sang the monthly commercial.

Elaine Newton, guest speaker of the evening, was introduced by Helen Reichman. Her topic was a review of Bernard Malumed's Idiots First.

Bess Millstone thanked Mrs. Newton on behalf of the Sisterhood. Evelyn Sugar is program chairman.

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Gverti Hanavah is not an unfamiliar phrase to many. But for the clarification of some, it is — My Fair Lady, in Hebrew.

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Nothing like My Fair Lady ever happened to Israel before. The unprecedented and fabulous success of Giora Godik's production of the Hebrew version could not result in anything else but a recording of the original Hebrew cast.

Why Can't the English, sung by Shai Ophir; With A Little Bit Of Luck, by Bomba Zur who steals the show as Alfred Doolittle; Just You Wait, by Rivka Raz; The Rain In Spain, in duet by Shai Ophir and Rivka Raz — they are all gems. But most delightful is, Wouldn't It Be Loverly — and "loverly" becomes "yaffally".

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ISRAEL HONORS LEADER IN JOURNALISM — On January 22nd, a festive luncheon will take place in the Tel Aviv's Sokolow House, the country's press center. The luncheon will be held in honor of Moshe Ron, General Secretary of Israel's Association of Journalists. Ron is considered one of the builders of Israel's modern press.
On photo above, Moshe Ron is seen, on his last visit to New York several weeks ago, in company of Mr. Edward Adams, President Johnson's personal friend. From left to right, Edward Adams (born Israel Krop in Rozwadow, Galicia), Mrs. Adams, Lucy Baines Johnson, Moshe Ron, N. Gilmowsky.

THE LIVELY ARTS

by D. COHN

● The Comedie Francaise, the French National Theater, will give a series of performances in Israel from April 9-17.

● The Bavarian State Government will not authorize Hitler's Mein Kampf and will take legal action against anyone trying to publish the work.

● Jacques Francois Fromental Elias Halevy, who was born in Paris in 1799 and died in Nice in 1862, wrote an opera on Pygmalion, another on The Tempest, a dirge, to Hebrew words, on the death of a French duke. After his death, his daughter married a more famous composer, Bizet.

In addition to his theatrical works, Halevy left a number of choral works to Hebrew texts. But he is best known for La Juive, with its famous tenor aria, Rachel, quand du seigneur.

● An Israeli tour by the Royal Danish Ballet and a visit to Denmark by the Israel Philharmonic Orchestra is being considered. Plans are being worked out to invite kibbutz members to visit Denmark.

● Israeli pianist Daniel Barenboim was hailed by Soviet critics last week after his first Moscow concert at the Tchaikovsky Conservatory. He succeeded in achieving the great spirit of Beethoven's creation, according to the official Tass news agency. His renditions of the Appassionata Sonata aroused special interest.

● In Athens an exhibition is being shown of drawings by Jewish children who later were, with their parents, killed at Theresienstadt death camp in Czechoslovakia during the war.

The exhibition was organized by the Jewish community and the Greco-Czechoslovak League. The drawings were smuggled out of the camp as wrapping paper.

● Recent paintings of Toronto's Louis Shore is being shown till January 30th in the Congregational Hall of the First Unitarian Church in Toronto.

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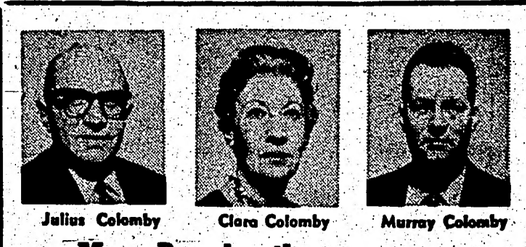

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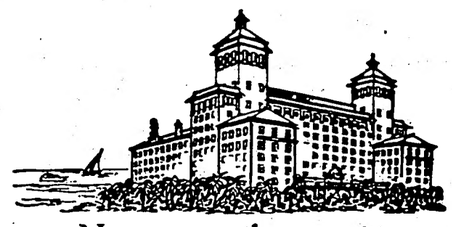

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REHEARSAL OF THE DEPUTY — Some of the cast of The Deputy in rehearsal are Ian Burton, Paul Robin, Joseph Shaw, Patrick Boxill, Joel Kenyon, William Needles. Hochhuth's controversial play continues at the Crest to sellout audiences through February 6th.

theatre in toronto

by BARBARA I. PEARL

THE DEPUTY, POWERFUL DRAMA, NOT ANTI-CATHOLIC

Rolf Hochhuth's The Deputy already belongs to the classical drama, to the grand old tradition of theater. It would have pleased the Greeks and Romans of Old, and, before them, those who publicly recited the great, eternal words of the prophets.

Hochhuth's play, of which we in Toronto saw a cut-down version, assuredly does honor to the German-language theatrical literature of which Goethe and Schiller became the symbol.

The Deputy is not anti-Catholic; if it is anti-something, it is a war declaration against cowardice in man and a battle cry against the tendency inherent in all of us, especially in intellectuals, to weigh too carefully, too cautiously, the risks in such confrontations where silence is a crime.

The fact, incontrovertible in its naked appearance, is: those who chose silence during World War II — and prior to it — not only sinned against the victims of a diabolical conspiracy against the divine in man, but undermined their own moral power — the power to protest, to be heard.

Cowardice in the sense of looking the other way (when one's neighbor is in peril) began, in our time, much earlier than with Hitler's atrocities. It first appeared when some preferred to ignore the persecutions in the so called "socialist" society, when the medieval tortures of political opponents followed the revolt against fin de siecle liberalism. Came along Hitler who perfected the tortures and the beast — plus devil — in man; took the upper hand. Germany became a jungle in the midst of the most civilized continent. Then followed World War II with the atrocities unmentionable among people with good manners.

The Pope could have spoken. The Catholic Church was too powerful in the Europe Hitler controlled to be ignored or for the Pope to be harmed.

Of course, a chance had to be taken, and, in this rendezvous with challenge, one man, a pope, had failed — according to Hochhuth. He failed not because he was bad or a cynic or an enemy of the forces of freedom but because he pondered too much upon the pro and con in the most crucial hour of human history. Had he spoken, perhaps the Church today would not have the problems it faces in some countries where tyranny prevails; man would have learned to speak up.

* * *

In the presentation of The Deputy at Toronto's Crest Theater, capably directed by Murray Davis, Pope Pius, as portrayed by Leo Ciceri, appears to us as one profoundly pained by the knowledge of what goes on. He sincerely prays for the persecuted. He commands his friends to hide the potential victims. But he fails because he uses palliatives instead of the grand mot.

Ciceri is superb as the Pope; he evokes sympathy. The Pope obviously knows—when he refuses to speak up because he defends the Church (so he thinks) — that he commits an error. But the failure is there. No matter how sympathetic, how human he becomes in the presentation by Ciceri, Hochhuth cannot change the end result.

Father Fontana, played by Ian Burton, is powerful in his plea for the Pope to speak his mind. There are moments when his intense, hushed tones could move stone, but apparently not the Pope. Hence, in his disillusion, he prefers death with the millions of persecuted victims.

At first Count Fontana, the young priest's father, seems aloof and un-cooperative. However, William Needles in the role gradually arouses the feeling of compassion and understanding — to no avail.

Joseph Shaw portrays the Cardinal with keen wit. His is the impersonation of one who faces facts as they are, hence must brave the inevitable no matter how distasteful.

Michael Tabbitt is stirring as the cruel, sadistic doctor who summons forth an emotion of horror, an impression that such deeds are incomprehensible and indigestible. But, ask any concentration camp survivor. He will attest to the authenticity of these facts — he was there.

The Deputy should be seen by all, for the message is addressed to all.

theatre hi-lites

Sherlock Holmes Musical at O'Keefe

Baker Street, Alexander H. Cohen' musical based on the exploits of that famous detective Sherlock Holmes, now is playing at O'Keefe Center, where it will run for three weeks. This will mark the debut of composers Marian Grudeff and Raymond Jessel, Torontonians.

Fritz Weaver plays the role of the English sleuth. Weaver, who made his musical comedy debut on Broadway in All American with Ray Bolger, is an accomplished Shakespearian and dramatic actor who has spent several seasons in major roles at the American Shakespeare Festival at Stratford, Conn. He was last seen with Helen Hayes in The White House, a production in which he played eight different parts.

Dear Me ... at Royal Alex

The long awaited comedy, Dear Me, The Sky Is Falling, starring Gertrude Berg, opens at the Royal Alexandra this coming Monday, January 25th, for a four-week stint. An endearing comedy, says one newspaper; warm, human and folksy, says another. With Gertrude Berg, it must be so—even more. Others in the cast are: Roger DeKoven; Michael Baseleon; Mary-Robin Redd; Jonathan Moore.

The Deputy Extended

A sellout every night since it opened at the Crest Theatre, The Deputy replaces A Severed Head, originally scheduled for next week, and will therefore continue on through February 6th.

The Death of Woyzeck Rouses Interest

The Death of Woyzeck, from the original work of George Buchner, and now playing at workshop Productions Theatre, 47 Fraser Avenue, is becoming conversation among those interested in novel effects by director George Luscombe.

Performances are at 9:00 p.m. every evening except Mondays.

Caribbean Cruise

The evening of Saturday, January 30th, beginning at 8:30 p.m., will not only afford guests a pleasant diversion. For besides a variety of fascinating games in an atmosphere of Mediterranean decor and refreshments served featuring exotic Israeli cuisine, a draw will be held whereby the lucky winner will receive a pair of tickets entitling two to a Mediterranean cruise on Zim Line's luxury liner, the S. S. Shalom.

The festive evening is being sponsored by the Sisterhoop of Clanton Park Synagogue.

SHADES OF SHERLOCK HOLMES — Fritz Weaver, who appears as Sherlock Holmes in the new Alexander H. Cohen musical, Baker Street, playing now at Toronto's O'Keefe Center. The production, which will run for three weeks, is directed by Harold Prince and stars Inga Swenson and Martin Gabel.

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the deputy

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Owing to unprecedented demand for The Deputy, the final week for A Severed Head will be cancelled. All advance bookings will be refunded for this week.

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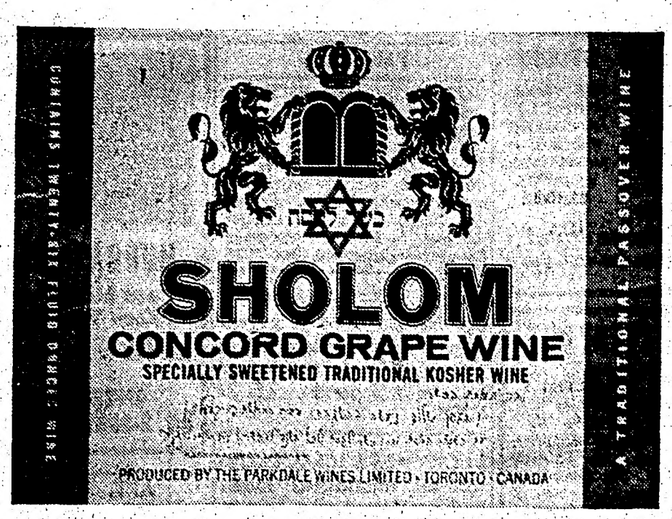
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Rome and the Jews

(Continued from Page 4)

the State more powerful when it is contrasted with a mass of individuals. The individual person is always weak. There are rights of groups, and the best safeguard against the despotic State comes from the existence of strong intermediate bodies so that the citizen is not only conscious of himself as a citizen, as a member of the State, but as a member of other groups at the same time. At the present time there is a tendency only to exalt in the name of democracy and the sovereign State the will of the majority or the individual and to make too little place in ethical and juridical thinking for the group or association. Here, it seems to me, there should be a point of contact between Catholics and Jews, who are both conscious of belonging, both the national community, but also to another community, with its own rights, These can perhaps be defined as rights of individuals in association, the right to associate being a natural right.

Through history it has been the natural temptation of rulers to want to extend their authority over every part of human life, to prescribe the religion of their subjects, seek to make them uniform; and Jews have suffered as much as anybody from this. They were among the greatest beneficiaries when in the eighteenth century enlightened governments began to take a much more modest view of their functions, and to understand that the State is not coterminous with society.

But the twentieth century has seen a return to older conceptions for which Mussolini, I believe, coined the term "totalitarian," that the State should undertake more and more, including the giving of moral formation to the young. And in a century which has seen so many new governments called into existence those who devote themselves to the politics of mass democracy, especially where there are no old traditions to guide them, will always be tempted to exaggerate and extend their power.

TORONTO OBITUARIES

BARKIN, ISAAC. On January 15th, of 28 Yeomans Road.

BARRETT, ELIZABETH. On January 14th, late of 77 Plymbridge Road.

BERKELHAMMER, TOVIA. On January 17th, late of 18 Arlstan Drive.

BLOOM, ANNIE. On January 15th, late of 1035 Eglinton Avenue West.

DWORKIN, BENJAMIN. On January 17th, late of 41 Luverne Avenue.

GOLD, MYER. On January 11th, late of 43 Osler Avenue.

GOLDENTHAL, HARRY. On January 14th, late of 26 St. Anne's Road.

GREEN, JACK. On January 15th, late of 75 Fulwell Crescent.

GREENGARTEN, DORA. On January 12th, late of 99 Palm Drive.

KORNHAUSER, JULIUS. On January 14th, late of 17 Windly Avenue.

MINCOVITCH, JOSHUA S. On January 12th, late of 737 Vaughan Road.

OFFSTEIN, SAMUEL. On January 17th, late of 5950 Bathurst Street.

RISKIN, MOLLY. On January 16th, late of 44 Diana Drive.

ROSENBERG, REBECCA. On January 16th, late of 61 Highland Hill Avenue.

SCHEIBER, ISAAC. On January 13th, late of 45 Euclid Avenue.

VECHTER, RITA. On January 17th, late of Jewish Home for the Aged.

VECHTER, WILLIAM. On January 16th, late of Jewish Home for the Aged.

WARRINGTON, NATALIE. On January 13th, late of 660 Eglinton Avenue West.

ZIDENVAR, FREDA. On January 13th, late of 3 Leila Avenue.

Services arranged by Park Memorial Chapel, 508 Spadina Avenue.

GOLD, ESTELLA. On January 12th, late of 3388 Bathurst Street, Apt. 203.

SIRKIN, SAMUEL. On January 12th, late of 59 Pinewood Avenue.

Services arranged by College Memorial Chapel, 331 College Street.

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SAM ROSS, President

in north york

By IRV PAISLEY

Deputy Reeve

Reeve Service's watch dog committee does not sound like a bad idea, theoretically speaking. But, from a purely practical standpoint, many voters will wonder why another card to the pack is necessary at this juncture. The press and public have free access to meetings and documents, as well as to every controller and councillor. There are over seventy ratepayers' associations in North York to keep watch on how political affairs are conducted. There is an active community council, a social planning council and a host of semi-official and semi-public organizations and groups able to prompt, suggest, oversee and criticize. The only difference between these groups and the super group of watch dogs now suggested is, the former comprise a number of spontaneously chosen representatives who have the confidence of various electoral organizations, that is, by the public at large, while the new super-group is to be nominated initially by the reeve, then appointed by council.

With everyone watching each other, I foresee inertia or suspicion rising (though we hope it doesn't) which will not be conducive to the type of dynamic, courageous, forward thinking and complex decisions which will have to be made by Board of Control and Council, whose agendas in the coming years are bound to be much weighted, as it is. However, the Reeve made the promise of this innovation as part of his electoral campaign; thus we should help rather than hinder its difficult implementation to the best of our ability. Nomination to the watch dog group would involve some diplomatic footwork by its sponsor, for membership can hardly be chosen from the Reeve's legal profession, the building trade, or members of the services.

REEVE SERVICE

Nonetheless, experienced personnel with time on their hands presumably must be available even if they do not belong to contentious professions. Anyway, it will be a new and exhilarating experience for controllers and councillors to be asked to endorse appointees to guard their own morals.

Frankly, I am not aware of any grave scandals which have been unearthed lately in North York which necessitate the urgent appointment of a special watch dog service. But I may welcome it if it were to serve a really useful purpose.

Guardians of public and professional morality, sometimes known as vigilante groups, have been appointed throughout history, though usually as a result of some grave public emergency or widereaching scandal, not as the result of a quiet and routine election. Theoretically, the idea isn't bad. But I foresee considerable modifications to the original concept, born in the heat of an election, before implementation becomes practical, acceptable and, above all, effective.

Obstructionism is not a helpful way of assisting a new reeve in his first difficult months. Hence we must do what we can to help him. However, we should remember that the existing group of councillors, aided by the new group of controllers, are the officially elected representatives of the voters and ratepayers who have the mandate of the electorate to be the official watch dogs of the township; other bodies have access to our deliberations, documents and personnel. Thus our democratic institutions already are based on good foundations and the electorate are the ones surely capable of dealing with any modification that may be required.

AT GROSSINGERS

Next weekend, January 29-31, Grossinger Country Club, Grossinger, New York, will hold a special weekend for single people.

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